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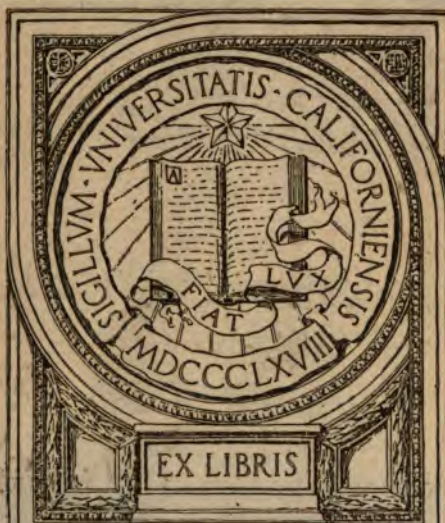
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THE
LAND OF THE FIVE RIVERS
AND SINDH.

THE LAND
OF
THE FIVE RIVERS
AND
SINDH.

Sketches Historical and Descriptive.

BY
DAVID ROSS, C.I.E., F.R.G.S.

London:
CHAPMAN AND HALL, LIMITED,
HENRIETTA STREET, COVENT GARDEN.

1883.

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ABSTRACT

P R E F A C E.

My object in publishing these "Sketches" is to furnish travellers passing through Sindh and the Punjab with a short historical and descriptive account of the country and places of interest between Karachi, Multan, Lahore, Peshawar, and Delhi. I mainly confine my remarks to the more prominent cities and towns adjoining the railway system. Objects of antiquarian interest and the principal arts and manufactures in the different localities are briefly noticed. I have alluded to the independent adjoining States, and I have added outlines of the routes to Kashmir, the various hill sanitarium, and of the marches which may be made in the interior of the Western Himalayas.

In order to give a distinct and definite idea as to the situation of the different localities mentioned, their position with reference to the various railway stations is given as far as possible. The names of the railway stations and principal places described head each article or paragraph, and in the margin are shown the minor places or objects of interest in the vicinity.

A few localities in the North Western Provinces, contiguous to the Punjab railway system, are also noticed.

While consulting standard authorities, I have, except in a few instances, refrained from quoting names. For I think that in a book of this description, repeated reference to works from which I derived some of my information would only confuse and distract the attention of the ordinary reader.

Having enjoyed special opportunities of frequently visiting nearly all the places described, I have verified my notes without giving the different opinions of high authorities.

These "Sketches" will, I trust, be read with interest by many residents in the Punjab and Sindh ; and I may hope that travellers from England and distant lands, as well as those dwelling in India, will find them useful and instructive ; for they invite attention to those parts of the country which, from the earliest period up to the advent of British rule, were the scenes of the greatest events in the history of India.

The provinces of the Punjab and Sindh are replete with historical associations, and the entire country teems with memories of the many conquerors who have invaded India during the past two thousand years, from the time of Alexander the Great to that of Nadir Shah and Ahmad Shah Durani.

In the preparation of a book such as this, the difficulty in collecting material has been great. I have, however, been aided by a few kind friends who have furnished valuable particulars in respect to the different districts in which they reside, and have also favoured me with the perusal of rare publications now out of print, as well as manuscripts of great value.

DAVID ROSS.

Lahore, 1882.

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THE
LAND OF THE FIVE RIVERS
AND SINDH.

Kohistan range of mountains, formed of limestone and sandstone, in the western portions of the Karachi Collectorate; and there are some fine ranges of hills, called the Ganjo, in the Haidarabad Collectorate, and the Makli Hills near Tatta.

The great mountain barrier dividing Sindh and Beluchistan, known as the Khirthar or Hala range, attains a height of 7,000 feet. Rising near one of its desolate peaks in the Mehar district, the river Hab flows through a valley of this range—the only perennial stream in Sindh, excepting the Indus.

The Laki, a low range of hills, suddenly terminates on the bank of the Indus, near Sehwan, at an elevation of 600 feet; and appears to be the result of volcanic action, as evinced by the number of hot sulphurous springs in the vicinity. Marine shells are found in great abundance.

The soil of Sindh consists chiefly of rich alluvial deposit brought down by the Indus; and, where annually flooded, produces two crops, sometimes more, in a year; but this is only when within the influence of the “spils” from the river. Beyond this limit, the soil changes into a barren drifting sand. It is also largely impregnated with saltpetre and salt; an abundant supply of the latter being produced by the simplest modes of evaporation.

The upper part of Sindh is very hot, rising to 165° and 170° in the sun. The average temperature is from 110° to 120° in the summer; and during the cold season, from November to February, 60° . At night the freezing-point is often attained.

Sindh may be considered a rainless country. Sometimes for two and even three years together no rain falls. At other seasons the rainfall amounts to thirty-six inches in forty-eight hours; and on one occasion the torrents of water swept away nearly one-third of the railway embankments and bridges. Two yearly crops, the *rabi*—vernal—the *kharif*—autumnal—are produced; in some of the districts an additional and distinct crop is added, sown in May and reaped in July.

The produce of Sindh may be roughly classified as follows: grains, pulses, oil-seeds, gourds, dye-plants, tobacco, drugs, fruits, cotton, and sugar.

In regard to wild animals, the tiger is found in the jungles of Upper Sindh; the *gurkhar* (wild ass) in the southern part of the Thar and Parkar districts; while the hyæna, wolf, jackal, wild boar, antelope, hog, deer, hare, and porcupine are common all over the province.

Among birds, the eagle, vulture, falcon, flamingo, pelican, stork, crane, and Egyptian ibis or *sirus* are plentiful. Besides these there are the *ubara* (or bustard), known also as the *tilur*, keenly sought after by sportsmen, grouse, quail, snipe, partridge, duck, teal, and geese. Many varieties of parrots abound.

Sindh enjoys an unenviable pre-eminence in its variety of snakes, which are both numerous and deadly. Among the most venomous are the *khapir* (*Echis carinata*) and black cobra—called by the Sindhis *kala nag*. The *khapir* is considered the most dangerous, and the cobra, it is said, cannot withstand its poison. The *munier* and *lundi*, non-venomous snakes, are very common, and generally kept by snake-charmers.

Sindh is the natural home of the camel, which is bred in great numbers. It is the dromedary, or the one-humped species, and possesses great powers of endurance. Buffaloes, bullocks, sheep, and goats abound. The milk of the buffalo converted into *ghi*—clarified butter—is a most important article of consumption and commerce. The horse, mule, and ass are plentiful, but very inferior in size and strength, although hardy and capable of enduring great fatigue.

The indigenous trees consist chiefly of *babul* (*Acacia arabica*), *bahan* (*Populus euphratica*), and *kandi* (*Prosopis spicigera*). The date, palm, oleander, and tamarind also flourish on the banks of the Indus. In the forests are also found the *tali* (*Dalbergia sissoo*), the iron-wood tree (*Tecoma undulata*), *nim* (*Melia azadirach*), the *pipal* (*Ficus religiosa*), the *ber* (*Zizyphus jujuba*), the leafless *kirar* (*Capparis aphylla*). Two kinds of tamarisk are found—the *jhao* (*T. orientalis*) and the *lai* (*T. indica*). The shores of the delta abound with mangrove thickets.

The Sindhi language has a pure Sanskrit basis, and is closely related to the ancient *Prakrit*. Its structure is most complicated, and difficult to learn. The alphabet contains fifty-two letters. The Rev. Mr. G. Shirt, of Haidarabad, one of the first Sindhi scholars, considers that the language is probably, so far as its grammatical construction is concerned, the purest daughter of Sanskrit to be found. It has a small sprinkling of Dravidian words, and has in later times received large accessions to its vocabulary from Arabic and Persian.

The Sindhis wear a peculiar head-dress, which they term a *topi*. It is cylindrical in shape, with the rim on the top, exactly like an inverted dress-hat as usually worn by Englishmen. The Sindhi hat is fast going out of fashion.

The earliest authentic history of Sindh dates from the time when Alexander the Great abandoned his scheme of conquest towards the Ganges, alarmed at the discontent of his soldiers. He embarked a portion of the army in boats, floated them down the Jhelum and Chenab, and marched the remainder on the banks of the river till he came to the Indus, down which, in a new and larger fleet, he conducted his army till he reached its mouth. There he constructed a fleet, which sailed along the coast up the Persian Gulf with part of his forces, under the command of Nearchus; whilst Alexander himself marched the remainder through Southern Beluchistan and Persia to Sistan or Susa.

Tatta is considered to be the same as Patala, mentioned by Arrian, as the spot whence Alexander's fleet sailed for Persia.

At this time Sindh was probably in the possession of the Hindus, the last of whose rulers was Raja Sahsi, whose race, as is reported by native historians, governed the kingdom for upwards of two thousand years. The princes of this house are said at one period to have received tribute from eleven dependent kingdoms, and to have set at defiance the threats of "the greatest monarchs of the world." The Persian monarchs are probably here alluded to, for in the sixth century Sindh was invaded by the Persians, who defeated and slew the monarch in a pitched battle, and plundered the country, which they then left. Darius I., son of Hystaspes, eight years after his accession to the Persian throne, extended his authority as far as the Indus. This was about 513 B.C. It is said that a large contingent of mercenaries from India served at the great battle of Marathon. Darius was not present at Marathon.

Sindh seems to have had a reputation of being wealthy, for in the time of the Khalifat of Baghdad several attacks were made upon it. The Moslems used to carry off Hindu women as slave girls; and in an attack made by the Raja on one of these convoys, some Muhammadans were killed and the remainder made prisoners. To avenge this attack a Muhammadan army was sent, which ravaged the Raja's country; and when he left his capital with an army to attack the enemy, he was defeated and slain, and his kingdom transferred to Muhammadan rule.

Some centuries later Sindh was captured by the famous Mahmud of Ghazni, who founded an empire in 1026. Mahmud's descendants did not retain possession of the entire kingdom. Sindh was partially independent, and the scene of great disorders until late in the sixteenth century,

when it fell into the hands of the emperor Akbar; and for a hundred and fifty years the chiefs paid tribute, but only as often as they were compelled to do so, to the emperor at Delhi. In 1739 Sindh, at the conquest of Delhi and overthrow of the Mughal empire by Nadir Shah, was attached to the Persian dominions, together with the provinces west of the Indus; after Nadir Shah's death it reverted to the imperial throne of Delhi. In 1748 the country became an appanage of Kabul, as part of a dowry bestowed by the reigning emperor upon Timur, son of Ahmad Shah Durani, who founded the kingdom of Afghanistan.

Since the middle of the eighteenth century Sindh had been ruled by the Kalhora family, who claimed descent from Abbas, the uncle of the prophet Muhammad. Members of this family were chiefs there throughout all the changes and disturbances that took place up to 1783, when a rebellion was raised by the Talpur tribe of Beluchis, and the reigning Nawab of the Kalhora race was defeated and obliged to fly. The Durani government of Afghanistan was unable to assist its Kalhora dependent, and therefore recognised the Beluchi chief of the Talpur tribe. This man divided Sindh among those of his relatives who had assisted him in his adventures, reserving Haidarabad, and the greater part of the land, to himself and his three brothers, residing with them in the same palace, and administering the government with them in the same common Durbar. The country was divided into three states: Haidarabad, Khairpur, and Mirpur. In 1839 there were four Amirs of Haidarabad, the sons of the first Amirs. At the same time there were three Amirs at Khairpur and two at Mirpur. The government of the Amirs was despotic, but they were too avaricious to keep an army of more than 1,500 men. On important occasions they mustered a force by means of their chieftains, who supplied a feudal soldiery, being bound to bring into the field a proportionate number of men under pain of forfeiture of their *jagirs*.

The connection of the British government with Sindh had its origin in A.D. 1758, when Ghulam Shah Kalhora, on the 22nd of September of that year, granted a *purwanah*, or permit, to an officer in the East India Company's service for the establishment of a factory in the province, with a view to the encouragement of trade between the Indian territories and Sindh; and added to this permission certain immunities and exemptions from customs.

In their relations with the British government the Amirs

throughout displayed much jealousy of foreign interference. Several treaties were made with them from time to time. In 1836, owing to the designs of Ranjit Singh on Sindh, which, however, were not carried out because of the interposition of the British government, more intimate connection with the Amirs was sought. Colonel Pottinger visited them to negotiate for this purpose. It was not, however, till 1838 that a short treaty was concluded, in which it was stipulated that a British minister should reside at Haidarabad. At this time the friendly alliance of the Amirs was deemed necessary in the contemplated war with Afghanistan, which the British government was about to undertake, to place a friendly ruler on the Afghan throne. The events that followed led to the occupation of Karachi by the British, and placed the Amirs in subsidiary dependence on the British government. New treaties became necessary, and Sir Charles Napier was sent to Haidarabad to negotiate. The Beluchis were infuriated at this proceeding, and openly insulted the officer, Sir James Outram, at the Residency at Haidarabad. Sir Charles Napier thereupon attacked the Amir's forces at Meanee, on 17th February, 1843, with 2,800 men and twelve pieces of artillery, and succeeded in gaining a complete victory over 22,000 Beluchis, with the result that the whole of Sindh was annexed to British India. Only one Amir, Ali Murad of Khairpur, was allowed to retain the territory which he had inherited; the others were pensioned, and now reside in the vicinity of Haidarabad.

The following is a chronological table of Sindhian history:

	A.D.
Ruled by Brahmans until conquered by Muhammadans...	711
A possession of the Khalif of the Ummayyide dynasty ...	750
Conquered from them by Mahmud of Ghazni	1026
Sumra tribe obtain power	1051
Samas overthrow the Sumras	1351
Conquered by Shah Beg Urghun	1519
Emperor Humayun places the country under contribution	1540
Tirkhans obtain power	1555
Annexed by Akbar to Delhi	1592
Nur Muhammad Kalhora obtains the Subehdarship ...	1719
Nadir Shah annexes Sindh to the Persian dominions ...	1740
Becomes subject to the Afghan throne	1748
The Kalhora dynasty overthrown and the Talpur dynasty commences	1783
Conquered by the British and annexed	1843

Thus the land presents eleven changes of dynasty in exactly as many centuries.

ANCIENT CAPITALS OF SINDH.

Several cities in Sindh have at different times been the residence of its many rulers. The Hindu Rais seem to have been the most powerful of all. They had the largest extent of country, and their power lasted the longest. The capital of the Hindu kingdom was at Aror, or Alor, near the present town of Rohri. The boundaries of their dominion are said to have been—on the east, between Kashmir and Kanauj; at Makran, on the west coast; the port of Surat, on the south; Kandahar, Sistan, the Sulaiman and Kaikaran Hills, on the north: the whole divided into four divisions, with a governor to each. This dynasty is said to have existed for two thousand years. The people probably enjoyed greater freedom, and their country was richer and more prosperous than under any subsequent rulers. The wealth accumulated under such a government must have been a strong inducement to the Arab adventurers of the sixth century to send marauding expeditions into Sindh to gather *loot*. The Arabs sent three expeditions by sea, and landed their forces near Karachi, taking Bambura. Marching to Haidarabad and Sehwan, they eventually took Alor, the Hindu capital. This was in A.D. 713. Multan was also taken, and an immense treasure fell into the hands of the conqueror, Muhammad Kasim Sakifi. Thus ended the ancient Hindu dynasty.

Under the Arabs the country was divided. Alor was the capital of the southern division, and Multan of the northern. Trade was carried on with China, Ceylon, and Malabar. From Malabar wood was brought for the construction of boats on the Indus.

After Sultan Mahmud of Ghazni conquered Sindh, A.D. 1026, Multan became the capital; but the Hindus still retained some authority in the south; and about A.D. 1051 Tatta, under the Sama (Hindu) dynasty, was the capital city. It remained so for some time. Sehwan, then called Samanagar, was nominally the capital; but the Makli Hills, near Tatta, were the residence of the Sama dynasty from 1351 to 1521. The Samas were originally Rajputs; they became Muhammadans in 1391.

Under Arab and Muhammadan rulers Sindh was many times divided, and contests between them frequently occurred. During this period Shikarpur was founded by the Daudputras, and was their capital. A descendant now rules as Nawab of Bahawalpur.

Shikarpur and Multan were capital cities under the

Kalhora dynasty. One of the most powerful rulers of that family, Ghulam Shah, founded Haidarabad in 1768, where he resided.

Under the succeeding dynasty of the Talpurs, Haidarabad remained the capital, but the country was divided among three distinct families of the Talpurs. Mirpur and Khairpur were at this time also capital cities, less in importance than Haidarabad.

From the end of the Hindu dynasty to the final occupation of Sindh by the British, the island and fort of Bukkur, in the middle of the Indus, between Sukkur and Rohri, were several times taken and retaken. Bukkur and its forts have played an important part in the annals of this country's administration.

On the annexation of Sindh to the British territories in India, the province was added to the Bombay Presidency, and made a non-regulation province, and has remained so since; but rather in name than in reality, for the Acts of the government of India have been at different times extended to Sindh. The administration of the entire province is placed under the Commissioner in Sindh, subordinate to the Bombay government. The Commissioner had, till within the last few years, political as well as general supervision of the affairs of the province. The politics of the frontier consisted in keeping a watch on the doings of the wild tribes from Karachi to Jacobabad, the headquarters of the military forces employed in frontier work; the commanding officer being political superintendent with magisterial powers. Since, however, the frontier line has been extended to Sibi and Quetta, the government of India has taken tribal politics into its own hands. Immediately previous to this being done, a project for annexing Sindh to the Punjab was under consideration; but no further progress has been made than putting the Sindh clergy under the Lahore diocese.

Judicial and executive functions were at first exercised by the Commissioner in Sindh, who had a judicial assistant, constituting thus a final court of appeal, possessing full powers, excepting in cases of sentence of death or transportation for life, which required the sanction of the Government of Bombay in council. In 1866 the present Court of Civil and Criminal Judicature was instituted; and a judicial commissioner, ranking next to the Commissioner in Sindh, was appointed, who presides at the Sadar Court, the court of appeal, and controls all the other courts, civil and criminal, throughout the province. He has power to confirm sentences

of death or transportation for life. The three Collectorates of Karachi, Haidarabad, and Shikarpur are each under an officer styled Collector and magistrate, with extensive powers of revenue and magisterial superintendence. There are, besides, public works, irrigational, customs, postal, and educational departments. The police force in each Collectorate has its district superintendent and inspector, and is a separate body in each Collectorate. The entire police force of the province is under the control of the Commissioner in Sindh.

RAILWAYS.

The railway system in Sindh and the Punjab extends from Karachi on the Arabian Sea to Sibi in Beluchistan, near the Bolan pass; and from Sukkur to Multan and Peshawar, the latter within twelve miles of the Khyber pass on the Afghan border; and from Lahore onwards to Delhi, the ancient capital of India, in the heart of Hindustan; altogether embracing a line of country over 1700 miles in extent.

This extensive system of railways is managed by three separate administrations :

1ST—THE SINDH, PUNJAB, AND DELHI RAILWAY.

	Miles.
Karachi to Kotri	108
Multan to Delhi	568
	676

2ND—THE INDUS VALLEY AND KANDAHAR (STATE) RAILWAYS.

Kotri to Sibi	344
Ruk to Muzaffarabad	291
	635

3RD—THE PUNJAB NORTHERN (STATE) RAILWAY.

Lahore to Pind Dadan Khan and Bhera	147
Rawalpindi to Khusalgarh and Peshawar	270
	417
Grand total mileage	1728

These lines of railways, besides being of vast commercial and political importance, as connecting the fertile districts of the Punjab and the north-western provinces with the sea-board at Karachi, also form the chain of communication between the great garrisons and cantonments which guard the north-western frontiers of India, and are the main artery for military transport during times of peace or war.

This magnificent system of railway communication through

Sindh and the Punjab, and to our north-western frontiers, was designed by Sir W. P. Andrew, C.I.E., chairman of the Sindh, Punjab, and Delhi railway, and mainly constructed under his auspices. He has devoted the best years of his active life to the formation and completion of railway communication and the promotion of commercial enterprise in Sindh and Northern India.

Sir William Andrew does not, however, rest upon his laurels, but is now agitating for the construction of the Euphrates Valley railway as energetically as more than thirty years ago he did for the railways on the banks of the Indus and its adjoining territories.

The history and antiquities of this extensive tract must always be a subject of great and vivid interest. From the time of Alexander it has been the scene of most stirring events. The railway from Peshawar to Karachi closely follows Alexander's line of march from the Himalayas to the sea. The road from Peshawar to Lahore and Delhi has been taken by nearly every invader of the fair plains of Hindustan. The battlefields for a period of over 2,000 years may be easily visited from the different stations on the railway. The country is equally rich in magnificent palaces, forts, mausoleums, mosques, temples, and *sarais*. There are also many remarkable ruins of ancient and once celebrated cities and towns.

KARACHI.

Karachi is the chief town of the province of Sindh. As a sea-port it is second only in importance to the port of Bombay. It lies in latitude $24^{\circ} 47'$ north, and longitude $66^{\circ} 58'$ east, at the northern end of the delta of the Indus and the southern base of the Pabb mountains of Beluchistan.

The antiquity of the town of Karachi has been denied by a late member of one of its oldest Hindu families, Sett Nao Mul, C.S.I., who drew up an account of the place from family papers in his possession. If this account be correct, Karachi is not more than 160 or 170 years old; but though its importance was probably not great previous to that period, there is strong probability that the town existed very much before the time stated. There was certainly, as far back as A.D. 711, a sea-port town called Dewal, or Debal, in the neighbourhood of the present town of Karachi; and we may therefore reasonably suppose that the name of the old port of Debal has been lost.

At the present head of the harbour of Karachi there was a pool of water called Kalachi Kun and to this spot a

number of inhabitants removed in 1729 from Kharak Bandar, a small port on the opposite side of the river Hab. This removal was compulsory, as the mouth of the river had silted up with sand, and no vessels could enter the port. The new spot was called Kalachi-jo-got, and from this name is perhaps derived the word Karachi. The entrance to the harbour was at that time at a spot called Nawa Nar, or new bar, near Baba island. The Manora entrance, which is now used, was then blocked by a ridge of rocks. A fort was built, and some guns were brought from Muscat and placed on the ramparts.

During the reign of the Kalhora princes in Sindh the town was ceded to the khan of Khelat; but in 1795, in the time of the Talpur rule, it was surrendered to Mir Karam Ali Talpur, who built the fort at Manora, placed a garrison of 100 men in it, and retired to Haidarabad.

It seems probable that the harbour of Karachi was about the year 1770 five or six miles to the west of its present position, separated from the sea by a bar of loose sand. This place was called Rambagh, and is, perhaps, the same as Ramlacia, mentioned by Arrian in his account of the expedition of Alexander.

In 1838 there were 14,000 inhabitants in Karachi, half of whom were Hindus, and at that time there were twenty-one mosques and thirteen pirs (*masjids*); there were also thirty-four Hindu temples of different descriptions. This was the condition of Karachi a few years before the province of Sindh was annexed to British India. The position Karachi holds naturally as the outlet for the produce of the province is greatly enhanced by direct railway communication with the Punjab and the North-Western Provinces. The opening of the line from Ruk on the Indus Valley railway, fifteen miles from Sukkur to Jacobabad, and thence to Sibi, in the territories of the khan of Khelat, with the probable extension of this line to Quetta, will bring to the port of Karachi the entire export trade of Beluchistan, Afghanistan, Persia, and Central Asia. A large traffic is now carried on with the ports on the Arabian coast across the Arabian Sea; from Muscat and from Busrah, and other ports in the Persian Gulf.

There is also a large trade with the ports on the western coast of India, as far as Bombay, conducted by native craft and by the steamers of the British India Steam Navigation Company. Steamers of this company run every fortnight from Karachi to Aden, to the ports in the Red Sea, and through the Suez Canal to London. Karachi is the terminus of the Sindh, Punjab, and Delhi railway, and has two

stations—the terminal one near the city, called the City station; and the other, distant about two miles, near the military lines, called the Cantonment station. Near this station a branch line of railway runs by Chini creek to Kiamari.

Karachi harbour, which before the improvements now in progress were commenced was considered to be inaccessible to English vessels in consequence of the bar at the entrance, can now be entered with ease by vessels drawing twenty-four feet of water. On approaching the harbour from the sea, the first object that attracts attention is the headland of Manora, on which is a lighthouse, with a revolving light 150 feet above sea-level, visible twenty nautical miles in the fair season, and fourteen in the south-west monsoon. The superintendent of the harbour works and his establishment, the port and pilot staff, and a portion of the Indo-European telegraph department reside at Manora. There are also a library and billiard-room, a European and Eurasian school, and a small Protestant church for the use of the residents and of seamen. There is a fort on the top of Manora point, on which was mounted a few years ago a battery of twelve-ton guns. The harbour is protected by two more of these batteries at one and one-and-a-quarter miles from the point, the last unfinished, on the north-west beach of Manora. The Manora breakwater, the main feature in the improvements of the harbour, has added to the efficiency of the other improvements, and is a most successful work. It is 1,500 feet long, and runs into five fathoms of water, affording complete shelter to ships in the entrance channel during the south-west monsoon. The base is composed of rubble stone, obtained a few miles from the railway station, and the breakwater itself is made of concrete blocks, prepared at Manora, each weighing twenty-seven tons, evenly laid together. The work was commenced in 1869, and finished in February, 1873, at a cost of nearly ten lacs. The entire harbour improvements have, up to the present time, cost about forty-five lacs of rupees.

In order to complete the harbour improvements several new works have been projected. One of the principal is the Merewether pier, lately completed. This pier protrudes 304½ feet from its shore abutments on the harbour frontage of the Sindh, Punjab, and Delhi railway at Kiamari. It is of wrought iron, on screw piles, the plan T shaped. The head is 312 feet long and 51 feet wide, the neck 255 feet long, varying in breadth; the depth of water at face is to be 26 feet, and at back 20 feet at low-water datum. Vessels can be loaded and cargoes discharged direct into or from the

waggon; a thirty-ton crane is to be fixed, and every appliance requisite for loading or discharging purposes provided; separate accommodation is provided for passengers by means of a special platform and road, on which stands a thirty-five-cwt. crane for luggage and horses. The cost of the Merewether pier was about six lacs. The first stone was laid by the viceroy, the Marquis of Ripon, on the 24th November, 1880. The greater part of the money has been raised by a five per cent. public loan.

Other improvements proposed consist of the extension of the native jetty wharfrage; dredging the entrance to the harbour; the upper harbour new channel and lower harbour. This work will take nine years and cost nine lacs. An extension of the east pier, or groyne, and the removal of the obstruction at deep-water point are required, at a cost of Rs. 3,75,000. A dredging machine and two hopper barges are at work. The last new work proposed is a graving dock at Manora, to cost six lacs.

The water area of the harbour extends five miles northwards from Manora head to where the river Lyari enters by two mouths, but only a small portion of this area is capable of admitting large vessels.

On the opposite side of the harbour to Manora is the Kiamari groyne, a stone bank 8,900 feet in length, extending from Kiamari island to opposite Manora point, completed in 1865, at a cost of three lacs. From the landing-place at the east pier, Kiamari, a good road on an embankment called the Napier Mole, named after Sir Charles Napier, who conquered Sindh, runs to the Custom House, two miles in length; at the end of this road, over the Chini creek, a fine screw pile bridge is thrown, 12,000 feet in length. It cost nearly five lacs. The native jetty has been erected close by, at which goods are landed and despatched only by native boats.

An obelisk on the Mole, with an inscription, marks the spot where Sir Charles Napier took his departure from Sindh soil.

The road, after passing the Custom House, which extends across it on five arches, passes through the business portions of the town, where the banks, courts, and European merchants' godowns, cotton presses, and offices are situated. A branch road leads into the native quarter immediately opposite. This quarter stands at a slight elevation above the surrounding plain, owing to the custom of erecting new houses on the ruins of the older buildings. The ancient wall round the town was removed in 1860. Since that date the streets have been

paved with stone, found in large quantities a few miles from Karachi. The Hindu and Muhammadan merchants reside in the native town. The population is chiefly Hindu. In the year 1881, when the census was taken, the number of inhabitants was 74,000. The municipality have erected near the native town a fish, vegetable, and meat market. In this locality are Christ's Church and mission schools, a residence for the missionaries of the Church Mission Society, Anglo-vernacular and vernacular and female schools, a charitable dispensary, the Civil hospital, and a Lock hospital, and the jail, which contains between 300 and 400 prisoners. Leaving this quarter, the principal thoroughfare, called the Bunder road, runs into and through the military cantonments, distant from the native town about two miles.

There is also a fine Afghan *sarai* for the use of *kafilas*, or caravans, from Beluchistan and Afghanistan, covering an area of three acres, and recently repaired by the municipality at a cost of Rs. 25,000.

The cantonments occupy a large space, in which are included the *depôt* lines, the artillery lines, the native lines, and at the farther end the European lines, in which are handsome barracks for the European troops, commenced in 1868. They formed part of a grand design for improving the old Napier Barracks, the completion of which was stopped by the supreme government. There is an arsenal in the artillery lines, containing a very large quantity of shot, shell, and gunpowder.

The force usually stationed at Karachi amounts to about 3,500 of all arms, British and native. Close by is the Sadar bazaar, with several streets filled with native shops, where the European population can purchase furniture and all household requisites. Here is also Barra bazaar, well stocked with meat, fish, and vegetables. The principal buildings in cantonments are Trinity Church, the Roman Catholic Church of St. Patrick, with a convent and St. Patrick's school, a handsome stone structure adjoining; also a fine stone building used as a Protestant European and Indo-European school; and St. Andrew's Kirk, a pretty Scotch Presbyterian church. In front of the Staff lines, and not far from Trinity Church, is Frere Hall, erected in 1863 in honour of Sir Bartle Frere, who was a popular Commissioner in Sindh from 1851 to 1859. The building is in the Venetian-Gothic style, and consists of four rooms. The principal storey is approached by a double staircase. The great hall is seventy feet long, thirty-five feet wide, and thirty-eight feet high, with an orchestral gallery. It is used chiefly for municipal and public meetings, concerts, balls, etc. The two large rooms on the ground-floor

are occupied by the Karachi library and museum. A reading-room is attached, on the table of which are the latest English newspapers and the leading Indian papers; admission is free. Close to Frere Hall is Government House, situate in the Civil lines.

The climate of Karachi is very salubrious; the town and cantonments stand well open to the sea-breeze, which blows continuously for eight months of the year. The sea-breeze is most prevalent from March to December, making Karachi a residence infinitely preferable to the burning plains of Upper Sindh and the Punjab during the hot season. The mean temperature in a period of nineteen years was found to be 77°, and in the cold season the thermometer has been as low as 38°. The temperature in dwelling-houses in the hot months averages 86°, and the variation is never very great during the night. The rainfall in Karachi is very slight and fluctuating, the average not being more than five inches; sometimes it is less, and sometimes for one or two years scarcely any rain falls; but in 1869 and again in 1878 at much as 28·45 and 21 inches of rain fell. Rain occurs in August or September, and sometimes in December and January. The water supply at present is defective, but works are being constructed at a cost of about eight lacs of rupees to bring water from the river Malir, distant eighteen miles from the town, near the Landi station on the Sindh, Punjab, and Delhi railway. The Municipality of Karachi is composed of the Collector, who is president, and elected members, who are called Municipal Commissioners.

On the Bunder road, near the cantonments, stands a commodious travellers' bungalow; there is a hotel near to the Cantonment station under European management; the shops of European tradesmen are to be found in and close by Elphinstone Street.

A road running from the cantonments across the railway, midway between the two railway stations, leads to Clifton, situate at a slight elevation; the space on the top is levelled for carriages. A fine sea-view is obtained, and a delightful breeze may be enjoyed; this is consequently a fashionable resort. At the foot of the Clifton rocks there is a large cave occupied by a *jogi* or *fakir*, regarded with great veneration alike by the Hindus and Musalmans. The cavern is looked upon as a temple sacred to Mahadeo. The legend is that Mahadeo, in his journey round the world, visited Mecca, and so impressed and astonished the faithful that since then they have paid great reverence to this Hindu

deity. Another legend is, that when Mahadeo visited Mecca, after retiring to rest, whenever he turned his feet the meteoric stone in the *kaaba* likewise altered its position. This miracle enraged the Muhammadans, who demanded an explanation. Mahadeo modestly interpreted it to signify that where his feet pointed, there the palladium of Muhammadanism would be found.

About three miles to the east of the cantonments is the Ghizri sanitarium, established in 1854, for the reception of sick officers and soldiers.

The road through the dépôt lines in the cantonments leads to the government garden, distant about half a mile. It covers about forty acres, neatly laid out with trees and shrubs. Water for irrigation is supplied on the spot, the river Lyari running close by. The government garden is resorted to in the evening, when a band occasionally plays.

Near Trinity Church, in the Staff lines, is the house occupied by the Sindh Club, which is conducted on the same system as the Indian Presidency clubs.

The supply of fish in Karachi is always regular. Soles, whittings, saw-fish, and a variety of other fish, sometimes pomfret, may be obtained at all seasons, likewise oysters. A large number of vessels are employed in fishing, and at Kiamari boats are kept for hire, affording an opportunity for a pleasant sail; a day's fishing may also be enjoyed in this way, the needful tackle being supplied on hire by the boatmen.

Besides edible fish, rays, skate, and sharks are caught in large numbers, the fins and maws of the last forming an item of considerable export to China. The pearl fisheries on the sea-coast were at one time of great value, and the pearl oyster abounds: but this industry has greatly declined lately owing to a tax imposed by government.

The manufacture of salt by evaporation has recently been undertaken by government, a tract of marsh at the northern end of the harbour being utilised for the purpose. Nearly 200,000 maunds of salt are manufactured annually at the Moach Salt Works.

The production of date coffee has also been established on a large scale by an enterprising company.

Three English newspapers are published in Karachi, the Sindh issue of the *Civil and Military Gazette* of Lahore appearing twice a week, *The Beacon* three times, and the Sindh government *Official Gazette*, with a vernacular translation, once a-week. There are also three native news-

papers published weekly (in Sindhi, Gujrathi, and Persian respectively).

The public carriages in Karachi are much superior to similar conveyances in Bombay, Calcutta, or any other station in India.

The Lyari, a hill torrent, rises in the hills a few miles north of Karachi. It divides into two branches
 Lyari. not far from the town and falls into the harbour.

Seven miles north of Karachi is Magar Talão (crocodile tank) or Magar Pir, or, as it should be called, Magar Pir or Pir Mangho. Pir Mangho, containing hot sulphurous springs, in which the temperature of the water is 133°, situate in a valley among hills from 700 to 800 feet high. The natives bathe in the hot water from the springs, which they consider cures every disease. In a swamp enclosed by a belt of lofty palm trees, dwell unmolested a great number of crocodiles, some of them very large. They resemble dried date trees, and vary in size from eight to fifteen feet long. Magar Pir is usually visited by strangers to Karachi, and residents often have picnic parties there, when goats are purchased, killed, and thrown to the crocodiles. Close by is a mosque said to be 500 years old, erected on the summit of a rocky crag of limestone. It is dedicated to Pir Hâji Mongho, who is esteemed a saint by both Hindus and Muhammadans, and is held in high estimation throughout Sindh. Numbers of bodies are brought a great distance to be interred near this shrine. In the interior of the mosque is a tomb surmounted by a canopy of carved woodwork. The whole building and terrace are kept in good order. There is a Government *sarai* at Magar Pir, and a small bungalow erected by a Parsi, where visitors can put up during their stay.

The *magars* are not now allowed to roam at pleasure about the date-groves surrounding the tank, as owing to some devotees being too familiar with the saurians, a few legs, arms, and also lives were lost. The tank is now enclosed by a wall to prevent such accidents.

The following graphic description of Magar Pir, written by Lieutenant Carless forty years ago, is still substantially correct, and well worth quoting:

"We came suddenly upon one of the most singular scenes I ever witnessed. The accounts of my companions had prepared me for something extraordinary, but the reality far surpassed their description. Before us lay a small swamp enclosed by a belt of lofty trees, which had evidently been formed by the superfluous waters of the spring close

Inside there is a platform raised from ten to twenty feet from the ground, with grooves or divisions to contain the bodies ; one row of these grooves is for men, one for women, and one for children. The funeral procession of the Parsis is formed at the house of the deceased ; the body is placed on an open bier covered with white cloth ; the relatives and those who follow the body preserve a measured distance of five or six yards behind ; they are clothed in white, and follow in pairs, each pair holding a handkerchief between them. The bearers are from a separate class of Parsis, who are not permitted to follow any other calling. The Tower of Silence is entered by a small door through which the body is pushed, the bearers then follow, and set it in the appointed place. It is divested of clothing and left ; the vultures at once descend, and in less than two hours every particle of flesh is consumed. After a few days the corpse-bearers return and collect the bones, which by that time have become perfectly dried by the sun. These they lay in a central well, about thirty or forty feet deep, there to decompose in the air and the rain. The moisture then, in exuding, runs off into the ground through filters of charcoal and sand, and nothing is left of the corpse but dry bones. The Parsis have practised this mode of disposing of their dead for countless generations ; they maintain and with good reason that the plan is sound from a sanitary point of view, and that they strictly observe the doctrine of the equality of man, for rich and poor are taken to the same Tower of Silence, and their bones all mix together in the well in the centre of the tower. After each funeral they bathe and wash the clothes they have worn during the ceremony, and thus the spread of disease by infection is very unlikely. At Haidarabad and Multan, where the number of Parsis is small, they bury within a high circular wall.

The Parsis in India number about 70,000 souls, and are chiefly settled in Bombay, Surat, Karachi, and other towns on the western coast of India. They are very enterprising, and the Parsi shopkeeper is to be found at all the important centres of business between Peshawar, Lahore, Multan, Delhi, and Bombay.

Their great prophet Zoroaster is said to have lived at Balkh, in Central Asia, and to have spread his monotheistic doctrines during the twelfth century B.C. The religion gradually spread to Persia. Parsis worship the Supreme Being under the symbol of fire or water, and call God "Hormazd, the ever-living and omniscient Lord." The Zend-avesta, or Parsi Bible, contains much pure doctrine,

which was greatly corrupted by the Magians during the prosperous period of the religion. The Parsis suffered great persecutions for centuries, and were ultimately expelled from Persia by the Muhammadans about A.D. 717. They first settled on the west coast of India at Sanjan, in Gujarat.

LANDI

Railway station is twelve miles from Karachi. The Malir river, or Vadia, as it is called by the natives, is crossed here by a girder bridge, which has twenty-one spans of 78 feet each: portions of this bridge have been three times swept away by violent floods—in 1805, 1866, and 1869.

The Malir has its source in the western range of the Kirthar mountains, in the Kohistan district, and, after flowing in a south-westerly course for about sixty miles, falls into the sea by the Ghizri creek, not far from Karachi.

This river drains an area of 800 square miles; it is for the greater part of the year almost without running water, but when in flood after rains in the hills the stream comes down in great *bores*, sweeping all obstacles away in its devastating course. On the 5th August, 1866, twenty-nine inches of rain fell here during the day.

DABHEJI.

From this station a good view of the Ghara creek of the Indus may be obtained. Six miles from Dabheji on the Ghara creek is the ruined city of Bambura.

This was the landing-place of the first Musalman expedition to Sindh, which took place in the time of the khalif of Baghdad, Abdul Malik. The object in view was perhaps trade, but a number of female slaves were captured. As they were being carried off, the Hindus attacked the ravishers, killing several, taking many prisoners, regaining all the plunder and robbing the Muhammadans in their turn. A few escaped and conveyed the tidings to Baghdad. The khalif was so incensed that he immediately ordered an army to proceed to Sindh. In the meantime Abdul Malik died. His son and successor sent an embassy to Sindh, armed with a firman to ascertain the fate of the prisoners and the state of the country. No practical redress having been obtained, the khalif despatched Muhammad Kasim Sakifi with an army of 15,000 men—6,000 of whom were cavalry, and 6,000 mounted on camels—to

conquer Sindh. This was in 710 A.D. Bambura was the first town taken, then Nerankot (the modern Haidarabad), the Hindus fleeing to Alor. The Arab host afterwards returned to Tatta, which they also subdued. Sehwan was then occupied after a desperate fight, and subsequently Brahmanabad and Alor.

It is related by a native historian that at Bambura Muhammad Kasim's troops first attacked a fortified temple, which occupied a prominent position in the city. Rapid preparations were made for defence; but the Rajput force was inadequate to contend against so formidable a foe. A sacred banner had been fixed on the top of a high tower. As soon as the Arab general perceived it, he concentrated his every effort to bring it down, rightly judging that some superstition was attached to the standard, which in fact was regarded as the palladium of the place. When it fell the defenders lost heart. After performing certain religious ceremonies, taking farewell of their families, and bidding adieu to each other, they opened the gates, rushed forth into the midst of the besiegers, and fell bravely fighting to the last. The awful rite of *Johar* was then enacted, as tradition declares. The ranies, ladies of the chiefs, female attendants and women of all classes in the garrison, with their children, voluntarily ascended funeral pyres, which they lighted with their own hands, and thus perished to save themselves from the invaders. Such were the antique customs of the proud and chivalrous Rajputs.

There are remains of great antiquity in Bambura, comprising ramparts, bastions, towers, and houses, which show a large population and trade at one time. Numbers of ancient coins are now found after heavy rain. The Muhammadans called the place the "Kafir" or infidel city; this may probably have arisen from the existence in the fort of a Hindu temple renowned for its sanctity.

The first important place after leaving Karachi is

JUNGSHAHI

Railway station, situated nearly halfway between Kotri and Karachi. In its vicinity is one of the large *dhandhs*, or lakes, in the Tatta Taluka, called the Haleji *dhandh*, a fine sheet of water fed by hill torrents, and abounding in fish and waterfowl.

The ancient town of Tatta is thirteen miles from Jungshahi, and five miles from the right bank of the Indus. The
Tatta. population is only 8,000, but formerly it was a flourish-

ing centre of trade and manufactures, said to have contained 120,000 inhabitants.

It is situated on a slight elevation at the foot of the Makli hills, and exposed to inundation from the Indus. The town is at times so much flooded that the foundations of the houses are required to be of bricks, or more durable materials than the mud and plaster in common use throughout the country. The climate of Tatta is particularly bad. A force of troops stationed here in 1839, on our first occupation of the country, was completely disorganised by sickness arising from the malaria of this swampy place.

The houses in Tatta are surmounted by a curious construction called *badgeers*, a description of ventilator, built somewhat in the shape of a windsail, conveying, even in the most sultry weather, a current of cool and refreshing air. These structures are also to be seen in the native town of Karachi; they are erected so as to catch the breeze from the prevailing direction. *Badgeers* were also used in some parts of Egypt, and especially in Cairo. They were introduced by the Arab conquerors of Sindh.

The population consists mainly of Hindus. There are, however, a number of Sayyids, descendants of men who played prominent parts in the drama of political life in Sindh in former days.

Under the Talpur rule the Sayyids enjoyed numerous immunities and privileges. They received from Mir Nur Muhammad Khan an annual allowance of Rs. 12,000. The British government allows Rs. 6,000, which is divided amongst them.

The principal buildings are a mosque erected by the emperor Shah Jehan, and the fort. The mosque was raised in 1644, as a memorial of the emperor's regard for the inhabitants; it is 315 feet long, 190 feet wide, and is beautifully decorated internally. The fort was commenced in 1699, in the reign of the emperor Aurangzeb, but was never completed. The foundation has lately supplied material for building purposes. Tatta is supposed to have been the Patala of the historians of Alexander the Great.

Three miles south of Tatta are the ruins of a large fortified town, known as Kalaian Kot, said to have been built in 1421, during the Sama dynasty. It is supposed to occupy the site of a still more ancient stronghold, which was in existence during the Hindu period previous to the invasion of Sindh by the Arabs in the seventh century.

The fort is about a mile and a half in circumference, situated on a limestone hill, honeycombed with natural caves,

the limestone containing large numbers of nummulites. There are numerous massive round towers connected by curtains; but a great portion of the outer walls has been removed for building material.

Tatta was once the capital of Sindh and the residence of its imperial governors. It was burnt and sacked by some Portuguese mercenaries in 1555, and when, in 1591, Sindh was conquered by Akbar, Tatta was again destroyed. It has never since recovered the blow. When Nadir Shah entered it with his army in 1742, there were 40,000 weavers and a population of 120,000. In 1758 an English factory was established there by the East India Company, but it was withdrawn in 1775. Again, in 1799, an attempt was made to open commercial relations, but without success. Until the beginning of the present century Tatta was famous for its embroidery, and a thick, rich and variegated silk and cotton fabric called *lunghi*, resembling very much those fine stuffs of silk, cotton, and gold tissue for which Ahmedabad was formerly celebrated; these are now obtained with difficulty, and the better sorts only when specially ordered.

About three miles from Tatta, on the plateau of the Makli range of hills—Makli literally means *Little Mecca*—are the ruins of not less than a million tombs of all kinds and sizes, and it is supposed that the entire area has been regarded as a sacred burial-ground for more than twelve centuries. Several of these tombs are of princes of the Sama dynasty, dating from A.D. 1491 to 1519, and of the two princes of the Arghun dynasty who succeeded the Samas, one of whom sacked Tatta.

Ferguson refers particularly to the tomb of Nawab Amir Khan, A.D. 1640, as a singular example of the minor style of Muhammadan art in India, as also being almost a solitary specimen of this peculiar form.

Sindh, from its position, has always been considered outside of India, and there is some affinity in its architectural structures to Persia and the countries lying westward of the Indus. The tomb of Nawab Amir Khan is built of brick and ornamented with coloured tiles, the designs being decidedly Persian, displaying great beauty of pattern and exquisite harmony of colouring. A marked resemblance has been traced to the adornments on the dome of the rock at Jerusalem, built in the middle of the sixteenth, as well as to the mosque at Tabriez, erected in the beginning of the thirteenth century.

Another remarkable tomb is that of a governor of the Mughal dynasty, named Amir Khallib Khan, erected about A.D. 1592, the year in which Akbar deposed Mirza Jani Beg,

the ruler of Tatta, and Sindh was incorporated in the *subah* of Multan.

This vast cemetery, containing the ruins of hundreds of mausoleums, covers six square miles, and extends from Pir Patho, the extreme end of the Makli range, to Samui, the ancient site of the capital of the Sama dynasty, about three miles north-west of Tatta. Many of the large tombs are of especial beauty, the chiselling and carving of the stone and bricks appearing as fine and sharp as if they had only recently left the hand of the workman. Some of the tombs are covered with the encaustic tiles for which Sindh is famous, and they have a splendid effect under the radiance of an Eastern sun. The net or fretted work, the spiral carved diamond flowers, the border quotations from the Koran, and the scroll-work are most elaborately and delicately chiselled.

In the Tatta district are to be found the fox, wolf, lynx, boar, hare, jackal, spotted deer, the *mongoose* or *ichneumon*, and the *dumba*, or large flat-tailed sheep.

Stone-chat warblers, *Saxicola*, are numerous, and one of the variety, *Saxicola aurita*, is the most beautiful bird in Sindh. The horned owl and green parrot are also abundant.

Boa-constrictors, double-headed and double-mouthed snakes, scorpions, and centipedes are very common.

On the 5th August, 1866, a memorable date in Sindh, a rainfall of 34·42 was registered at Jungshahi; and the flood swept away the bridge adjoining the station.

JHIMPIR

Railway station is seventy-three miles from Karachi, and thirty-two from Kotri. It is surrounded with small *dhandhs*, or lakes, and very good sport may be had here—both game and waterfowl abound; antelope are also to be obtained.

A mile before arriving at Jhimpir, the celebrated shrine of Shaikh Amin Pir is observed on the right. Near it rises a perennial spring. Devotees and pilgrims visit the shrine from hundreds of miles around: it is venerated alike by Musalmans and Hindus. This is one of the sacred places to which Hindus in Lower Sindh may perform pilgrimages for the expiation of minor offences, higher offences requiring the more laborious and expensive pilgrimages to Narayansar in Kachh. The Brahmans decide which of the two must be undertaken.

A very large fair is held in July, lasting for about ten days, in honour of the *khawaja*, which is most numerous attended. Amin Pir was the son of Hazrat Murtaza Ali, the "Vicar of Allah." The natives state that there is a

wonderful cave, or rather subterranean passage, which communicates with Khakganzira near Busrah. From this underground passage proceeds a stream of fresh sweet water, which is alleged to be the source of these lakes, and which also irrigates the surrounding lands. The shrine is visited by pilgrims in thousands, and is so venerated that they kiss the dust at the threshold. The devotees say that Amin Pir travelled by the subterranean passage from Busrah, and that it has been in existence since the days of Hazrat Murtaza Ali, thirteen centuries ago. The shrine and mosque were built about 200 years ago, by Sett Mehrally *walad* Waraya, a very wealthy Khoja merchant and banker.

The Hindu temple dedicated to Mahadeo is situated on a slight elevation. The ground to the east is a deep swamp, and the temple is reached from that side by a flight of seventy-two stone steps. It is built in the usual style of Hindu architecture, and contains a stone image of the god Mahadeo. A fair, to which thousands of people flock from the surrounding country, as well as from Karachi, Kotri, and Haidarabad, is held annually in the month of February. The native legend is that the place was originally called Hem Kot. Hem was a *Raja*, one of whose daughters, Parvathi, was married to Mahadeo. When the wedding guests could not get water, Mahadeo miraculously produced the spring, which the shrine still enjoys. The temple has for some generations been owned by a Brahman family called Mengraj, who have occupied the adjoining village of Koodhai for a century.

About four miles to the east of the station there are three lakes, called Dhore, Kinjhar, and Sonahri. The water has a beautiful appearance, is clear and deep, with a hard and gravelly bed, and contains but few reeds or bushes. Into these lakes, which abound with fish and waterfowl, six mountain torrents, or *nais*, fall, viz. the Dhang, Udh, Roriari, Dhore Lorio, Surji, and Chhataji. On the occasion of floods from the Kirthar mountains and heavy rainfall, the *dhandhs* cover a space more than twenty miles square. In the beds of the rivers and mountain torrents in Sindh, although dry for the most part of the year, water can always be had by digging a few feet.

On a hill at the northern end of the Sonahri *dhandh*, near the village of Helaia, are the ruins of some extensive ancient buildings called the Mari, or house, of Jam Tumachi, the fourth sovereign of the Sama dynasty in Sindh, who reigned about 1380. Jam is an old Sindhi word meaning ruler, and is still the title of the chief of Lus Beyla.

METING.

Near this station, twenty miles from Kotri, the highest level of the Sindh railway is attained. The place is quite waterless; wells have been sunk 100 feet without reaching even moisture. The water for the railway staff has to be conveyed in tanks by rail from the Indus, some twenty miles away.

Twelve miles to the south, on the right bank of the Indus, is Jhirk (Jerruck). It is the headquarters of the district of the same name in which is included Tatta. The town is built on an elevation of about 150 feet above the river-level, and occupies, both in a military and commercial point of view, a very advantageous position. The climate is salubrious, and it is said that Sir Charles Napier regretted that he did not follow the recommendation of Sir Alexander Burnes, and build here the European barracks rather than at Haidarabad. The residence of the Collector of Jhirk is 350 feet above river-level, and overlooks the town and the stream. In the plains around Jhirk rice, *bajra*, hemp, tobacco, and sugarcane are cultivated. The population is about 2,000, the greater portion Muhammadans. The trade of the town has fallen off, and the manufactures are small; they consist chiefly of camel saddles and strong and durable *susis*, or striped cloths.

Jhirk is supposed to be the ancient Khor, or Alkhor, which Edrisi refers to as being placed between Manhabare and Firabuz; that is, Tatta and Neran Kot.

Three miles below Jhirk there is a low hill covered with ruins, called by the natives Kafir Kot, or Infidel Fort, and supposed to have been erected by Raja Manjhira. Hindu and Buddhist remains have been found here, with very curious inscriptions in old Indian characters.

The robber-trackers of the Jhirk district, or *puggies*, as they are called in Sindh, are wonderful detectives; trained to their business from boyhood, it becomes an instinct. Robberies have been traced after an interval of time had elapsed, and at a distance from the scene of the occurrence, almost incredible. The steps of the thief are followed through desert, jungle, field, forest, river, stream, or nullah, in the crowded town or village, on the highway or bypath, and the criminal is persistently hunted until caught. Such deadly-successful pursuit has had a most repressive effect on crime—at least that of a marauding nature. A few years ago some *puggies* tracked a stolen camel by the hill route from Karachi to Sehwan, a distance of about 150 miles. They first traced it into the latter town, where for

a time they seemed puzzled, but at last they found that it had left Sehwan by an exit on a different side from that by which it had entered, and they finally came upon the camel and the thief in a village a few miles away. This feat is all the more astonishing, as much of the road lay over hilly and stony ground. The hereditary trackers, or *khojis*, of the *bar*, or desert portion of the Multan, Jhang, Montgomery, Shahpur, and Gujranwala districts, in the Punjab, possess the same wonderful instinct, and are equally expert in its practice.

Before entering

BHOLARI

Station, ninety-seven miles from Karachi, and eight miles from Kotri, the Baran river is crossed by a bridge of thirty-two arches, each fifty-five feet span, built of stone throughout. The Baran is a mountain torrent, having its origin in the Khirthar range of hills, sixty miles north-west of Hamiani. It drains an area of nearly 1,300 square miles, and, after a course of 100 miles, falls into the Indus below the town of Kotri.

During most of the year the channel of this river is a dry sand-bed, but after rain the stream comes down in great volumes of water. The Baran passes through the Khirthar range by a very narrow and precipitous gorge. Rocks to a great height rise vertically from the bed of the stream, and the scenery is very wild and grand, something similar to the dreadful passes and gorges in the valley of the Sutlej at its upper source.

One hundred and five miles from Karachi is

KOTRI,

The terminus of the Karachi and Kotri section of the Sindh, Punjab, and Delhi railway. It is a considerable town, and its importance has increased since the opening of the Indus Valley State railway to Sukkur and Multan. Kotri is on the right bank of the Indus, and is the headquarters of the Deputy-Collector, the Settlement officer of Sindh, and the Conservator of the Indus. There are about 100 European residents, and a population of 8,900, of whom 5,000 are Muhammadans, the rest Hindus and Parsis. The railway quarter contains a large number of officials of the two lines of railway. There are a Protestant and a Roman Catholic church, a civil hospital, court-house, gaol, post-office, government and other schools, a travellers' bungalow and *dharmshala*, but no hotel. The European quarter of the town

lies to the north and west of the native town, and is well planted with trees, affording pleasant shade in the great heat of the hot season. But the gardens have suffered much from the construction of a *bund*, or breakwater, which, by cutting off the natural drainage, causes the saltpetre to silt into the soil, over which it used to be washed away into the river by former floods and inundations. The fact is illustratively instructive in the interests of agriculture, arboriculture, and gardening.

The European population has been considerably reduced since the abolition of the Indus steam flotilla, whose vessels plied weekly between Kotri and Multan.

The *pala* fish of the Indus is a great delicacy. It is caught here in large quantities from April, the commencement of the hot season, to the month of July, and is extensively dried and exported. A large-sized mullet is also found in this part of the Indus.

Nearly the entire town is held in *jagir* by Malik Sardar Khan, the chief of the Numria tribe.

The Numrias (literally nine men) are of Rajput origin ; the founder of the family, Esub Khan, with Kohistan Numrias, his eight brothers, left Rajputana some centuries ago, seeking adventure, and finally settled in the Kohistan mountains, a barren, rocky, and hilly tract of country thirty-two miles west of Kotri, composed of outlying spurs from the Kirthar range. Agriculture is all but unknown, and the population is nomadic and fluctuating, chiefly engaged in pasturing cattle, goats, and sheep. The Numrias are famous as cattle-lifters. The system of blood feuds still prevails among this primitive people.

The following description of their blood feuds is from Mr. A. W. Hughes's admirable work on Sindh :

"A system of blood feud prevails in Kohistan between various Beluch tribes, inducing a state of things which is deserving of notice. The causes from which these arise are at times trivial in the extreme. Thus, in a squabble where the turban of a man of one tribe may happen to be knocked off his head by a man of another tribe, a sufficient provocation is presumed to have been given, not alone to the insulted individual, but even to his relatives or his tribe, which can only be wiped out by the blood of either the insulter or of one of his relations. When this is effected, the other tribe proceeds to avenge the murder of their clansman, and thus the feud may go on for years. To put a stop to this state of things, it becomes necessary to imprison the chief of the tribe, though sometimes the offended party whose turn it is to take

revenge is willing to be appeased by a gift of money, camels, or cattle, and then there is an end to the feud.

"A former Deputy Collector of Sehwan thus refers to a feud then existing between two tribes, the Burfat Loharanis (a branch of the powerful Numria family) and the Barejos, who reside near Taung, in Kohistan: 'Four or five years ago one Nur Muhammad, a man of great influence amongst the Barejos, seduced a Loharani woman and slew her husband. He attempted to purchase peace, but the Loharanis declined the offer. He was tried for murder, but the refinements of English procedure not suiting cases of this sort, as occurring among barbarous and wild tribes, he was acquitted, although the whole country around knew his guilt, and the government had taken very strong measures towards securing his extradition from the Khelat State. Some Loharanis were subsequently caught by the police with arms in their hands going to murder him, and these were bound over to keep the peace; but it was of no avail trying to save his life. On the 26th of April, 1871, he, accompanied by his stepson and another man, was met by his enemies in a pass near Taung, when the two former were shot and cut to pieces with swords. The third man happened to be a wandering minstrel of the powerful Chutah tribe, and his life was spared, but he had recognised the murderers. When the case came on for trial, the Barejos tried to implicate another man, a Gabol, as they have a feud with a section of that tribe also. They thought, in fact, to kill two birds with one stone; but the desire, as might be expected, failed, and the three real murderers were acquitted. It is now the Barejos' turn to take a life, and if stern measures be not taken to stop the feud, they will most assuredly do so.' This example will show how, notwithstanding that the district has been under British rule for twenty-five years, the *vendetta* still flourishes amongst the rude Beluch tribes."

Government derives no revenue from the district. There are no villages, and nothing more substantial than a mat hut is ever erected, which can be put up or removed in an hour.

The leopard, hyæna, panther, tiger, cat, wolf, jackal, lynx, fox, bear, antelope, ibex, boar, hog-deer (or *pharo*), ravine antelope (or *chinkara*), the *gad* (wild sheep), are to be found in this district. The jackal is particularly ravenous and fierce, and is known to have attacked man. Reptiles of various kinds exist in great numbers.

Opposite Kotri, on the left bank of the Indus, is the village of Gidu Bunder, to which a steam ferry plies during the day, and whence there is a good road, under a delightful avenue, to

HAIDARABAD,

A few miles distant, formerly the capital of Sindh and the residence of the Amirs. The city is built on the most northerly spur of the low calcareous range of the Ganja hills, between the rivers Fuleli and Indus. The fort of Haidarabad, in which the Amirs resided, is a prominent object for many miles distant. The residences of the princes were all inside the fort, and the buildings were jumbled together without any regard to order, including the mosques, dwellings for servants, harems, and stables. Here also the Durbars were held. In Asiatic warfare the Haidarabad fort would be deemed almost impregnable; but a formidable appearance exaggerates its real strength.

The town of Haidarabad is immediately beyond the ditch which surrounds the fort. The population in 1881 was 49,000, comprising 20,000 Muhammadans and nearly 25,000 Hindus. The European barracks are a fine range of buildings, erected in 1850-51, in cantonments on the north and west of the town. The Beluch native infantry occupy part of the plain to the south of the European barracks, and farther south are the bungalows for the officers. The sea-breezes reach Haidarabad; and for this reason, and because its situation is very central, it was chosen as a cantonment for troops. It has an exceedingly picturesque appearance from the river.

The Residency, memorable for its gallant defence by Sir James Outram against the Beluchis in 1843, lies three miles to the south, on the banks of the Indus; it is now occupied by one of the ex-amirs of Sindh. The principal public buildings are the jail, capable of holding 600 convicts, government schools, post-office, municipal market, hospital, library, and lunatic asylum. The Protestant church of St. Thomas overlooks Gidu Bunder.

In Haidarabad, and amongst all the Hindu population of Sindh, demoniacal possession is fully believed. The possessions cited are probably mere cases of temporary insanity; but the people say the demon dwells in the roof, and is heard sometimes talking. A house so possessed is likely sooner or later to have one of its inmates seized, who remains mad until the demon quits him. This may be in a few days or possibly not for years.

The ancient town of Nerankot, which was taken by Muhammad Kasim Sakifi in the beginning of the eighth century, is supposed to have occupied the site of the present fort of Haidarabad. The present city was founded in 1768 by Ghulam Shah, a tributary chieftain of the Durani

ruler of Kandahar. He belonged to the Kalhora dynasty, which, after a series of family struggles, was eventually put an end to in 1782. The king of Kandahar afterwards, by a "firman," conferred the government of the province of Sindh on the Talpurs, of whom Mir Fateh Ali Khan was the first, in 1783, with the title of Rais, or Ruler of Sindh.

The Talpurs remained Mirs of Sindh till the annexation of the province after the battle of Miani, Battle of Miani. on 17th February, 1843, when Sir Charles Napier, with 2,800 men of all arms and twelve pieces of artillery, defeated the army of the two brothers, Mirs Rustam and Ali Murad, of 22,000 men. The loss of the Beluchis was estimated at 5,000, while the British lost 257. A monument marks the scene of this great action, in the form of an obelisk, upon which are inscribed the names of the officers and men who fell in the battle.

On the 24th March following, the Beluch army of 20,000 men occupied a strong position in the district of Dabo, near the Fuleli, but after a desperate resistance it was defeated, the country was conquered, and annexed to the British possessions in India, excepting the district of Khairpur. The Talpur family, who state themselves to be Beluchis of Arab origin, ruled Sindh for fifty-seven years. The only member of the family who preserved his territories was Ali Murad, recently wounded by an assassin. The British government guaranteed him the possession of Khairpur, the limits of which were fixed in 1850.

The tombs of the Mirs of Sindh are in a large cemetery, on the north of the city, containing the remains of several of the members of the Kalhora and Talpur dynasties. They were erected between 1768 and 1843, when the country was annexed. The most beautiful tomb is that of Mir Karam Ali Khan Talpur, a handsome quadrangular building, ornamented by a dome, built in 1812, decorated with marble fretwork, and covered with coloured tiles.

Haidarabad has long been celebrated for its lacquered woodwork, Lacquered Woodwork. consisting of workboxes, vases, and globular boxes with six or eight smaller boxes of the same form inside a larger one. Legs of bedsteads and *charpays* are sometimes lacquered in handsome designs. The Haidarabad boxes are made by laying variously coloured lac in succession on the wood while it is turning on the lathe, and then cutting the design through the different colours. Other boxes are simply etched and painted with flowers, hunting scenes, and similar designs.

The wood of the *bhan* (*Populus euphratica*) is used for making this lacquered work.

The gold, silver, and silk embroidery of Haidarabad is also well known. The work is done chiefly on fine cloth, of English manufacture, and has obtained celebrity in Europe as well as in India. Coarse cotton cloths and blankets are woven at Haidarabad, and at nearly every village in the district. Firearms, sabres, daggers, and spears were made under native rulers, but the manufacture has greatly decayed since the conquest of the province by the British. Pile carpets, sheetings, and rugs are made at the Haidarabad jail.

Embroidered
Work.

To these must be added the manufacture of the *mati*, or fishermen's float; a large earthen pot on which the fishers of *pala* (the *hilsa* of the Ganges) float down the Indus, opposite Kotri, with a small net fixed on the end of a pole about five feet long. The *pala* swims against the stream and is caught in the net; the pole is then drawn out of the water, and the fish is stabbed with a knife carried by the fisherman, and thrown into the *mati*, on the top of which he balances his body, guiding his movements down stream with his feet.

Pala Fishing.

Forty miles east of Haidarabad is Mirpur, once a stronghold of the Talpurs. It was the residence of His Highness Mir Sher Muhammad, K.C.S.I., a brave old soldier, who fought against the British in 1843. In the days of the Talpurs it was an important town of 10,000 inhabitants, but now the population amounts to only about a tenth of that number. The town was founded in 1806 by Mir Ali Murad. It is situated on the Letwah canal.

Mirpur.

Still further towards the desert is Amarkot, chief town of the Thar and Parkar district, and headquarters of the political superintendent; it is famous as the birthplace of the illustrious Akbar, in 1542, while his father Humayun, the exiled Mughal emperor, was on his way to Afghanistan. A stone slab with an inscription marks the place of birth. Akbar marched through Amarkot in 1591, with his army, to conquer Sindh. The town contains a fort 500 feet square, in which are situated the government offices. It was long looked upon as the depository of the accumulated wealth of the Kalhoras and Talpurs, and the point at which the chiefs would make a stand in case of an invasion of their country.

Amarkot.

The *gorkhar*, or wild ass, is found in the Parkar, and the hyæna and lynx in the Thar district.

There are the ruins of several Jain temples in the vicinity, displaying some excellent sculpture and beautifully executed designs. On the Nara there is a ruined city called Rata Kot, which is supposed to have been destroyed 500 years back, and which was originally founded nine centuries ago by a Mughal, named Rata.

There is another ruined city called Para Nagar, covering six square miles, and adjoining is a celebrated Jain temple, known under the name of Gorcha, which contains an idol of great sancity.

BRAHMANABAD,

Known to Sindhis as Dulorani-jo-got, and also as Bambra-ka-Thul, is forty-four miles north-east of Haidarabad, and twenty-one miles from Hala. It is now only a confused mass of ruins, on the dry bed of what must have been once a large river, and presents the appearance of having been suddenly destroyed, most probably by an earthquake or sand-storm, of which few records exist, though there is still a tradition of it among the people. The place was apparently a very large and populous city, more than four miles in circumference; its desertion and consequently ruinous condition might have been produced by a change in the course of the Indus, an accident which has destroyed so many towns in Sindh; but an examination of some of the ruins in Brahmanabad shows plainly that the inhabitants were overtaken by some sudden calamity. Skeletons of human beings were found in a variety of positions in the rooms of one of the houses examined, some in corners of the rooms, and others lying in doorways, one in a sufficiently perfect state to show that the person must have fallen face downwards, and been crushed by the falling wall. One skull was found with a brick forced into it; part of the bone of the skull adhering to the brick.

There are in this part of Sindh many remains of other cities, whose existence can now only be accounted for on the supposition that the Indus river once flowed by them, when it probably passed by Amarkot into the Gulf of Kachh. Amarkot is now 100 miles from the Indus, but in times of inundation a branch of that river still finds its way there, causing, as in 1826, much damage. The old valley of the Indus was then a fertile and populous country, quite unlike its present condition. The earthquake that destroyed Brahmanabad must have been very great to have turned the course of the Indus so completely—quite sufficient to account for the entire destruction of even such a great city as this evidently was at one time. If the Indus had

not changed its course in the extraordinary manner indicated, Brahmanabad would have been rebuilt, and the present traces of the great earthquake would have been lost ; but the two calamities coming together, the earthquake and the loss of the river, the city was abandoned, and those of the inhabitants who escaped settled on the new banks of the Indus, leaving their old home to tell its own history to future ages.

It was evidently fortified, and built of baked bricks, while its commercial importance must have been considerable, the river flowing by in as large a volume of water doubtless as now flows past Haidarabad. In its immediate neighbourhood was Dalari, where the king and his court resided, and next to it was Depur, the residence of the prime minister. The entire city was surrounded with a rampart, mounted with numerous turrets and bastions. An examination of the ruins of this remarkable place (the Sindh Pompeii, as it has been called) would doubtless afford many materials for a history of the people who inhabited it. The time of its destruction has been ascertained to have been about A.D. 1020, probably earlier, but there are no records as to the exact period when the event occurred, nor has sufficient scrutiny of the ruins been made to show whether amongst them some inscriptions might be found, which would reveal the secret. They have not apparently been examined since 1854, when Mr. Belasis, of the Bombay Civil Service, from whose description this account is abridged, made three or four visits, and excavated some of the houses in the heart of the city. He found in one of them some very curiously carved stone slabs, about five inches thick. They were broken, but evidently cut from solid blocks ; square of shape, with a large circular space in the centre, the corners ornamented with peacocks and snakes. The depressed circular space was for water ; on one of the sides a bull's head, with a water escape through the mouth. The four feet of the slab were panelled and exquisitely carved with bas-relief figures, a pair on each foot.

Two feet are wanting, but on the two found the figures are a lion on one panel, and on the second a warrior armed with sword and shield ; the other foot has two female figures, one playing a *sarindah* (the native guitar), and on the second panel a female admiring herself in a looking-glass held in one hand, while with the other she is dressing her hair. The feet are connected with each other by a cornice of open tracery of great elegance, running along the sides of the slabs ; the whole forms a beautiful specimen of carving. The figures on the emblems and ornaments are

Hindu, such as are still seen in Jain temples. They are all, or nearly all, perfect, and from this fact it is certain that the Muhammadans were not implicated in the destruction of Brahmanabad; if they had taken the city they would have defaced or broken the figures, as they have done in all the places of India visited, from time to time, in their desolating and destructive invasions. The Hindu dynasty must have been ruling Sindh when the earthquake destroyed Brahmanabad, and caused besides such an upheaval of the country as to turn the course of the great river Indus and make barren large tracts.

Several interesting remains were found in the ruins of Brahmanabad besides the stone slabs, which were evidently used in religious ceremonies, but no idols, because, it has been suggested, the inhabitants managed to save them. But in such a sudden fate as overwhelmed the city some of the idols must have been left behind. Such relics would almost certainly be found if the ruins were more fully examined. Ivory ornaments and a complete set of ivory chessmen in a very decayed state have been discovered; remains were also found of inlaid tortoise-shell and ebony, carved work, pottery, glass, glazed ware, copper coins, cornelians and cornelian chips, onyxes, agates, beads, women's bangles of glass, ivory, and brass; but beyond a few beautifully-engraved seals with white designs no inscription of any kind has turned up. Seals of the same description are still made at Sehwan; the white pattern is produced by applying a mixture of potash, white lead, and the juice of the Kirar bush; then baking to a red heat.

The invasion of Sindh by Muhammadans took place about A.D. 711, but they did not apparently acquire possession of the whole country for some time; they attacked from the sea and took possession of the adjoining country, destroying several towns; but the Hindu power seems to have been strong enough to resist for a long time further incursions, and sometimes to drive the invaders back. The Moslems never captured Brahmanabad. There is a Hindu legend declaring that the great wickedness of one of their sovereigns led to the destruction of the city by the invading Muhammadans; but though the end of the Hindu dynasty may have quickly followed the ruin of Brahmanabad, and the Muhammadans may probably have caused the former event, they had nothing to do with the disaster of this ancient city, which, as has been stated, may more surely be traced to one of the most remarkable and destructive earthquakes on record.

THE INDUS

River is seen for the first time at Kotri on approaching by railway from Karachi. At this spot and at Sukkur and Jhirk the river is confined within permanent banks. At nearly all other places the channel is constantly changing. The river at Kotri has a mean breadth of 700 yards, with a depth in the low season of 10 feet, and during the inundation from 18 to 20 feet.

The Indus is one of the longest rivers in Asia. Its name is derived from the Sanskrit word *Sindhu*, literally meaning the sea or collection of waters. Above Attock it is called by the Afghans *Abasin*, or the Father of Rivers. The source of the Indus is at the foot of the sacred Kailas mountain, an unexplored region in Great Thibet, 22,000 feet above the level of the sea, considered by the Hindus to be the seat of Siva's paradise and the mansion of the gods. On the southern slope of the same mountain the Sutlej has its source. This is the great feeder of the Indus, joining it after a separate course of 1,000 miles. The Indus and the Brahmaputra rivers rise close beside each other, but they flow in exactly opposite directions. Many streams from the east and west discharge considerable volumes of water into the Indus; but the first important tributary is the Dras, which joins after the great river has pursued a course of 450 miles. The Dras rises in the mountains forming the north-eastern frontier of Kashmir.

The next important river that unites its current is the Shy-yok, having its origin in a glacier at the southern side of the Karakoram mountains.

Half a mile above Attock the Indus receives the Kabul river. Its channel up to this point runs through about 872 miles of wild mountainous country, inhabited by fierce fanatical tribes, little known and less explored by Europeans. Attock is the first important point on the Indus within British territories. From thence to the sea is 972 miles, thus giving the total length of the river from its source as 1,844 miles. Up to Attock it falls on an average about twenty feet per mile, and thence to the sea only one foot per mile. Attock is about 2,000 feet above sea-level. The river is navigable for flat-bottomed steamers to Kalabagh, 100 miles below Attock.

At Mithankot, 500 miles from the sea, the Indus receives the accumulated waters of the five Punjab rivers, viz., the Jhelum, Chenab, Ravi, Beas, and Sutlej. Above the confluence its single breadth is 600 yards, its velocity five miles an hour, depth twelve to fifteen feet, and discharge of water

92,000 cubic feet per second. The five united streams are called the Punjnad, which, above the point of junction with the Indus, is 1,076 yards wide, and about 15 feet deep, flowing two miles per hour, with an estimated discharge of 69,000 feet per second. Below the junction the river has a breadth of from 2,000 yards to several miles, according to the season of the year. The tidal influence is experienced up to Tatta, seventy miles from the sea. The maximum discharge of the Indus at its mouth by eight channels is estimated at about 450,000 cubic feet per second in the month of August, the high season, and about 41,000 in December, the low season. The amount of silt discharged by the river during the seven months of inundation has been estimated to be sufficient to form an island measuring forty-two miles long, twenty-seven broad, and forty feet in height. The drainage basin is reckoned at 373,000 square miles.

The Indus contains great numbers of alligators, known as the *ghariyal*, or long-snouted species. The porpoise, otter, turtle, and tortoise, are very common, and *pala* abound; sixteen different kinds of fish have been enumerated, varying from seven inches to seven feet in length.

Below Tatta, where the delta begins, the river separates into several different channels, known at the sea-board as the Piti, Junah, Kakaiwari, Khedewari, Richhal, Hajamro Mal, Sir, and Kori mouths. The delta of the Indus covers about 3,000 square miles, and has a coast-line of 125 miles; this extensive tract is almost destitute of timber, resembling the delta of the Nile in that respect. It is quite level, and the soil purely alluvial. Previous to the great earthquake which took place at Kachh in 1819, the Mal branch was navigable for large vessels fifteen miles inland to Shah Bunder, and the Kalora princes kept fifteen ships of war stationed there; but this creek was closed up by the earthquake referred to. The Hajamro is now the largest mouth, upon which Ketī is situated, the chief port at the mouth of the Indus on the right bank. It is only accessible to river and

Ketī and
Ghorabari.

sea-going boats. Ketī was resorted to in 1848, after Ghorabari, or Bunder Vikar, thirteen miles farther inland, was abandoned, owing to the channel silting up. It was at Ghorabari the British troops landed in 1839, on their way from Bombay to Afghanistan. Ketī was swept away by the river in 1853, and the town has been removed to a higher situation. Owing to inundations it is notoriously unhealthy, and eighty per cent. of the population remove to more salubrious localities from May to October.

There is a population of about 3,000, who carry on a large

coasting trade with Malabar on the south and with the Persian Gulf. While the monsoon lasts no sea-boats can enter or leave the harbour of Keti. All sea-borne traffic has to be transferred to the Indus river vessels.

The vicinity of the Hajamro is famous for its pure crystallised honey, and for the curious habit the bees have of affixing their combs to the *chawara*, *Ægiceras majus*, and other saline plants.

Wild duck, pelicans, flamingoes, geese, spoonbills, storks, cranes, snipe, the Egyptian ibis, *kulang*, *ubara* (or *tilur*), partridges, quail, and plover, abound in this district.

Lahori Bunder on the south or left bank of the Baghiar, or western branch of the Indus, twenty miles from the Piti mouth, was once the principal port in Sindh, and in 1699 admitted vessels of 200 tons burthen. At the close of the last century there was an English factory here. Owing to the channel on which the town is situated having silted up, and become unnavigable, the place has fallen into complete decay.

In the Shah Bunder district, on the Sirgandar creek, a branch of the Indus, there are immense deposits of salt, estimated to supply the whole world for a hundred years, practically inexhaustible. Near Kotasir on the Kori branch of the Indus, it is calculated there are 1,500,000,000 tons. It was to Shah Bunder the English factory was transferred from Aurangabad when the Indus deserted the latter place.

Along the coast of Sindh, and particularly about the mouths of the Indus, the pearl oyster is found in extensive beds, chiefly on banks left dry at low tides. The Sindh pearls are not equal in value to those produced in Ceylon and the Persian Gulf fisheries, and are known as seed pearls. The right of fishing for pearls has been let for so high a sum as Rs. 35,000 per annum.

The shell of the Sindh pearl oyster is very thin, and is used in Kachh and Kathiawar as a substitute for glass to admit light.

The town of Mugalbhin, on the left bank of the Pinyari branch of the Indus, on the borders of Kachh, is situated on the main road of communication between Sindh and Kachh. Great numbers of pilgrims pass along this road to visit the celebrated Hindu shrine at Naryansar, about six miles from Lakhpat. There is also a large fair held annually in February at this town, in honour of a Muhammadan Pir, whose tomb is then visited by about 5,000 persons.

To the south of the province is the great Rann of Kachh, containing an area of 7,000 square miles; from June to November it is covered with salt water, at other periods only partially so. The entire tract is a desert, where no vegetation can be seen excepting a stunted tamarisk or a mangrove at long intervals. The soil is hard, dry, and sandy. Owing to the evaporation of water by the sun this immense area is at times covered with an incrustation of salt an inch thick, and even lumps, beautifully crystallised, as large as a man's hand, may be picked up. The effect of this wide expanse of salt is most dazzling, and has been known frequently to cause blindness. The mirage, or *sarab*, prevails very vividly, and produces wonderful illusions; a small patch of shrubs appears like a forest, and a heap of salt like a city built of marble. The antelope and wild ass (*gorkhar*), the only quadrupeds that frequent this desolate tract, are magnified into elephants. During the dry season, when the sun is shining, the Rann may be mistaken for an immense sea of water, owing to the reflection of light from its glazed saline surface. It is supposed to have been originally an inlet of the sea, which had its bed raised subsequently by an earthquake.

There is a tradition, however, that the Rann was once highly cultivated, and that a branch of the Indus ran through the tract, then known by the name of Sayra, until an earthquake diverted the course of the river. Mounds of ruins scattered about attest that the district was once fully populated. At Lakhpat the south-west monsoon terminates, and rain seldom crosses the Sindh frontier.

The boats used by the natives on the Indus, called *dundhi*, are well adapted to the peculiarities of that river. Indus Boats. They are used for cargo, and some of them are eighty feet long, of sixty tons burden. The bow of the vessel rises to an angle of about twenty degrees with the surface of the water, and the stem is at double that angle; the sail is large, of lateen shape, and hoisted behind, not before the mast; the bottom is flat, and the whole construction of the vessel suited to lessen the violence of the shock when it runs against the bank—a very common accident. The *dundhi* is steered with a long curved oar, or a clumsily arranged rudder and double tiller. When laden it draws only four feet of water. The Sindh boatman builds from the *babul* and other woods that grow in the country, but the boats of Lower Sindh are built with wood from the Malabar coast. The coirs and cordage come from the same vicinity.

The *kauntal* is a ferry boat, of great beam, and faster than the *dundhi*.

The *mati*, used chiefly by the *pala* fishermen, and the *masak*, an inflated hide, are used by the natives in Lower and Upper Sindh for crossing the river. The *jhampti* was the state barge of the Mirs of Sindh; this vessel, built at Karachi, of teak, was sometimes 120 feet long, with a beam of eighteen and a-half feet; had four masts, two large open cabins, and drew only two and a-half feet of water; it was pulled by six oars, and had a crew of thirty men. There is a small useful boat called the *dundo*; the crew consists of two men; they are used in the fisheries, both on the river and on its *dhandhs* (lakes).

The trade of the Indus by means of native craft employed, in 1861, about 3,000 boats in the up-river traffic, but only 1,300 in the down-river traffic. The steamers must have interfered with this trade, for, in 1855-56, the number of boats in the up-river traffic appears to have been about 2,000, and in the down-river traffic between 5,000 and 6,000 were employed.

In the year 1835 the government of India placed the first steamer on the Indus; others were put on up to 1847, when ten vessels were employed and forty-three barges; the profits realised varied a good deal every year; in 1862 the receipts amounted to Rs. 3,02,926, and the expenditure to Rs. 2,63,928; in 1874 the totals were respectively Rs. 8,39,732 and Rs. 8,03,420. Since the opening of the Indus Valley railway the traffic on the river has gradually fallen off, the Indus Flotilla Company has been abolished, and the property disposed of. Its headquarters were at Kotri, where the company had workshops for repairs. Up to 1862 the government worked the flotilla, but it being no longer necessary to have a naval force, the government of India ordered that it should be broken up, and five of its steamers, with flats and barges, were made over to the Sindh railway. The capital of the company was £250,000, and government was a shareholder to the extent of the value of the steamers and other property made over to the new company. As previously mentioned, since the opening of the Indus Valley railway, the Sindh, Punjab, and Delhi railway flotilla has also been abolished, and the steamers sold. Another company, called the Oriental Inland Steam Navigation Company, formed under the fairest auspices in London, placed on the river, in 1862, steamers and barges, intended to form a long train of cargo-carrying vessels; but

the strength of the stream was found to be too great, and, after a few years, this company entirely collapsed, the property was sold, and the capital subscribed was lost. The canals in Sindh, which are so essential to the prosperity of the province, but which have been pronounced to be not so beneficial as they might be if their construction were better, are cut in an oblique direction from the river Indus, and vary from 10 to 100 feet in width, and from 5 to 10 feet in depth. They are dug in such a manner as to draw off water only during the inundation, and the river must rise several feet before its overflow will run into them. They have many awkward bends, which seriously interfere with the value of the fall; they vary often in shape, and follow too closely the natural slope of the country; consequently the fall is sometimes one foot per mile, in others only a few inches; in fact, they are rather natural water-courses than canals. In some instances the old branches of the Indus have been used, and this is easily done, for it has at different periods washed nearly all parts of Sindh, which is an alluvial plain. The uncertainty both as to time of flood and quantity of water on each occasion, causes much irregularity in the amount of produce from the irrigated land. The first inundation is expected about the 15th of May, and by the end of August the river is falling rapidly.

The cultivator is ready for the earliest flood, but if it do not come at the proper time he must remain idle; while if he has succeeded in completing his ploughing and sowing, the quantity of water may not be sufficient to bring his crops to full maturity. Thus the fall of rain in Sindh being limited, the produce of the entire province varies greatly each season. In one year the yield may be very large; in the next the cultivator will be nearly starved. But irrigation in Sindh is indispensable, and the government of India have spent large sums in making canals. Its works are to be found in the districts of Karachi, Haidarabad, Shikarpur, and the frontier, the Upper Nara (Shikarpur), the Lower Nara, Northern Canal, Thar Canal and its branches. The income from all these amounted in 1872-73 to a little more than thirty-five lacs, and the expenditure to about nine lacs.

At Kotri the Indus Valley State railway commences. After passing the following unimportant stations, Petaro, thirteen miles from Kotri, Budapur twenty-six, Gopang thirty-five, all close to the right bank of the Indus, the railway station of

MANJHAND,

Forty-three miles from Kotri, is reached.

HALA.

Hala, thirty-six miles north of Haidarabad, situated on the main road to Rohri, is opposite Manjhand railway station, on the left bank of the Indus. It is the residence of the Deputy-Collector, and possesses a court-house, dispensary, and *dharmsala*, and a population of 4,200. This is the chief town of the district, and besides the manufacture of cloths on a small scale, Hala is the centre of the manufacture of Sindh pottery, which has been long celebrated. The coarser kinds of earthenware are of clay taken from the bed of the Indus. Glazed pottery is made in the shape of tiles, dishes, plates of all shapes and sizes, vases, flowerpots, drinking cups and water-bottles, pinnacles for the tops of domes, pierced windows, and other architectural accessories. In form, the bowls, jars, and vases are egg-shaped, turban, and onion-shaped; in the latter the point rises and widens out gracefully into the neck of the vase. They are glazed in perfectly transparent turquoise, or in a rich dark purple, dark green, or golden brown; sometimes they are diapered with a flower or lotus of a lighter colour than the ground. The knop-and-flower pattern is generally used as an ornament round the bowl, spaces being alternately left uncoloured and glazed in colour. Sometimes a wreath of the knop-and-flower pattern is simply painted round the bowl on a white ground. In a report on this pottery at the International Exhibition in 1871, the tiles are spoken of as very important illustrations of Sindh art. They are similar to the Oriental tiles known as Persian, which adorn the old mosques of Egypt, Syria, Turkey, and Persia. The harmony in the distribution of colour, and the artistic feeling which distinguish the manufacture of Sindh pottery, have been very highly commended, and are quite apparent. In glazing and colouring *kanch* (literally glass) and *sikka*, oxides of lead are used, and it is considered necessary that in firing the furnace in which the *kanch* is melted, *kikar*, *karir*, or *capparis* wood should be employed. The rich colours are obtained from the oxides of copper, lead, or iron. Glazed tiles have been used in the East from a very early period; the royal palace at Babylon was adorned with a hunting scene showing divers-coloured forms of men and animals baked in clay; but it is supposed that the glazed pottery and tiles of Sindh and of the Punjab date from the conquest of Jenghiz Khan, A.D. 1206-27, which extended their use throughout the nations of Islam.

The tradition among the people of India is that enamelled

pottery, which is a sumptuary, not a village art, was introduced from China, through Persia, by the Afghan Mughals, through the influence of Tamerlane's Chinese wife. In Persia, however, the art had existed from the greatness of Chaldea and Assyria; its name *kasi* in Persia and India is perhaps the same semitic word *kas* (glass), by which it is known in Arabic and Hebrew. Besides the manufactory of glazed pottery already noticed, there is a trade in Hala in *bajra*, *joar*, wheat, piece-goods, cotton, and sugar.

The *chanah* used in glazing pottery is also eaten, especially by the women. It is an unctuous earth, a compound of soda, obtained from the soil.

The present town of Hala was built in 1800, in consequence of the threatened encroachment of the river Indus. The old town is two miles north of the new. In the immediate neighbourhood of the former are the ruins of Khudabad, for a time the favourite residence of the Talpur chiefs of Sindh, where are remains of several tombs; the largest is known as Fateh Ali Khan's monument, about 100 years old. There is a tomb in this *taluka*, said to have five centuries of antiquity, where Hindu fairs are held. It is ascribed to Lal Udero, and remains in the keeping of a chapter of Musalmans, who derive a large revenue from the Hindus who visit it. Lal Udero is really a water deity of only local fame, but his tomb is revered by Hindus and Muhammadans alike; the former celebrate his miracles wrought in defence of Hinduism, the latter the wonders he is said to have displayed after becoming a follower of the Arabian Prophet.

SANN

Is 53 miles from Kotri and 171 from Sukkur. About this place the monsoon breeze ceases to be felt. The village only contains 2,000 inhabitants, consisting chiefly of the Memon and Muhana tribes of Musalmans and about 400 Hindus.

FISH-CATCHING ON THE INDUS.

Fishing *pala* is the chief employment. The Muhana or Miani tribe of fishers and boatmen who find occupation and subsistence on the Indus, form a very large population, apart from either the Jat cultivator or the turbulent Beluchi, and are a most active and athletic race. Many of them as fishermen live, it may be said, *in* rather than *on* the river. All have villages immediately on its banks, their boats

and nets furnishing all that is required for their maintenance. In many places, especially near the Manchar lake, whole families of this class live entirely after the Chinese fashion, in their boats, having no other habitation. The women share the labour equally with the men. *Mian* in Sindhi means a fishing village, hence there are several places of that name.

The otter (*Lutra nair*), or *loodhra* of the Sindhis, is very common on the banks of the Indus. These animals are trained by the Muhannas to catch fish, and also to drive them in shoals towards the nets, just in the same manner as a collie dog collects sheep at the order of the shepherd. The otters may be seen near the fishermen's boats in twenties and thirties, tied round the waist and secured to stakes, playing in and out of the water with the children and dogs.

The pelican (*Pelicanus onocrotalus*) and cormorant (*Graculus carbo*) are also used to catch fish, which they secure with their huge bills, where they are retained until released by the fisherman. A string is tied moderately tight round the neck of the bird, so as to prevent the fish being swallowed. Two or three cormorants are generally attached to each boat. They are quite as tame as the otters.

Mr. Murray, the curator of the Karachi Museum, and the well-known naturalist of Sindh, has kindly furnished the following particulars:

"The cormorant used in Sindh by the *Muhanas* for fishing in the lakes or *dhands* is a species known as *Graculus carbo* (Linn.), common nearly throughout India during winter. Fish being their prey, they naturally make terrible havoc among them. They drop down upon the object of their pursuit from great heights, dive after it with rapidity, and with an almost unerring certainty seize their victim. An excellent account of the bird is given by Bewick in his 'British Birds,' who makes mention of the Chinese training them to fish. Notwithstanding the natural wildness of their disposition, these birds have been rendered subservient to the purposes of man both in Sindh and other countries. On the lakes in Sindh almost every fishing-boat has a couple of them trained to fish, by which they gain their livelihood at certain seasons, when fish is not very abundant and from sundry causes cannot be netted. A string placed round the neck, usually made of woven straw, hinders the bird from swallowing. Its natural appetite joins with the will of its owner, and it instantly dives at the word of command, and returns to the boat when sufficiently gorged. Of small fish, its maw will hold from five to seven, but larger ones probably one; and

in some instances, when two birds are in the field at the same time, they act in concert in catching the large fish. In England, according to Willoughby, they were hooded in the manner of falcons till they were let off to fish; a practice also followed by many on the Indus."

His description answers exactly the manner of fishing on the Indus. At the riverside a Muhana unhoods his cormorants, and having tied a thong round the lower part of each of their necks that they may not swallow the fish they catch, he throws them into the river. They presently dive, and for a time with wonderful swiftness they pursue the fish under water; when they have caught their fill they rise to the top. *Graculus carbo* breeds in Sindh in July and August.

Pelicans (*Pelicanus onocrotalus* and *Pelicanus Philhpensis*) are also sometimes trained; but not being divers are not of much service, and are kept chiefly as an object of show. Their skins stuffed are, however, used by fowlers as a decoy. The stuffed bird fitted on top of their heads, they tread in the less deep parts of the lakes, and unobserved by the ducks and waterfowl capture a great number, pulling them down by the legs. The skin of the breast and under parts is in great request for making muffs.

The village of Sann is situated on a mountain torrent of the same name, which is also called Rani Nai; before entering the station it is crossed by a bridge 1,034 feet in length, and having twenty-three spans of 40 feet each. During the rains this stream brings down large quantities of water and gravel from the Laki hills.

Seven miles south-west of Sann there is a very large ruined fort called Rani-ka-Kot, built early in the present century by the Talpur Mirs, at a cost of twelve lacs; it was capable of holding a force of 2,000 men. The fort was abandoned in consequence of the Sann river changing its course from under the walls to some miles distance; it has lately, however, commenced to resume its old channel.

AMRI

Railway station, thirteen miles distant, is next reached; and nine miles farther on is

LAKI

Railway station, 76 miles from Kotri, and 149 miles from Sukkur. The town is close to the Indus, and near the entrance to the Laki pass, on a very picturesque site; adjoining the village is a small lake. There are a number of

tombs and *masjids*, and about a mile to the west, at a place called the Dhara Thirtha, a spring of sulphurous water flows from the base of a calcareous precipice 600 feet in height. The water has a temperature ranging from 102° to 124° Fahrenheit. It is much frequented by those of the inhabitants who suffer from skin disease and rheumatism. The stream from this sulphurous spring passes close to the station, and the railway crosses it by a bridge of twenty-eight 10-foot spans. The Laki mountains to the north and west have a very striking appearance. This range is of recent formation, and contains a vast profusion of marine exuviae. Specimens of the asteroid, oyster, and nummulite may easily be picked up among the railway ballast. Huge fissures, apparently produced by earthquakes, traverse the mountains, and the hot springs and sulphurous exhalations show that volcanic action has been comparatively recent. Lead, copper, and antimony are found.

The population of Laki is about 1,000. There is a *dharmasala*, post-office, and police *thana*.

A few miles beyond Laki station the railway enters the pass of the same name, at an elevation of 200 feet above the Indus, which runs below. It here has the appearance of a large bay, and the view is very pretty. The stream is usually dotted with a number of boats, and their peculiar sails have a very picturesque effect.

The first station of any importance on the line after Kotri is

SEHWAN,

Eleven miles from Laki and 138 from Sukkur. The town of Sehwan contains 4,600 inhabitants—one half Musalmans, the rest Hindus. It is situated on a hill 117 feet above the surrounding country, close to the Laki hills, and in the hot season the heat is intense, almost unbearable to Europeans. The manufacture of carpets and pottery is carried on. There is a tomb or shrine in Sehwan, resorted to by large numbers from long distances; it contains the remains of the revered saint Lal Shahbaz, called by the Hindus Raja Bhartari; the date of the tomb is A.D. 1356. By the rustic Muhammadans this saint is called Kalandar, and he is constantly sworn by as if he were a god. The settlement is very ancient, as its vast burial grounds testify; it has a fort called Kafir Kila, said to have been built by Alexander the Great, eighty or ninety paces high; on the top is a space of 1,500 by 800 feet, surrounded by a broken wall; it is now a mound only.

Sehwan was one of the six fortresses of Rai Sahasi II., who died in 630. It was captured by Muhammad Kasim Sakifi in the first Arab invasion of Sindh in 713. This is now the centre of the government system of canals, thirty-seven in number, the Nara (western) being the largest. The Manchhar lake contributes largely to the irrigation of the district. In the Sehwan district the best wheat in Sindh is grown. The engraving of seals is beautifully and artistically carried on by the process already described.

Lake Manchhar deserves especial notice. It is a fair expanse of calm clear water, lying beneath the mountains, and surrounded by rich foliage, with a still, deep, central channel, tangled with lotus flowers, among the dark plants of which rest the small boats that form the floating habitation of many of the Sindhian families, who subsist on the fish which here abound, and the innumerable varieties of waterfowl that crowd its margin.

The country around in its general appearance is also very superior to any scenery on the river banks. Occasional ranges of hills, small lakes surrounded with cypress trees are met with, and better cultivation prevails.

Manchhar lake is twelve miles from Sehwan, and when full of water is fifteen to twenty miles in length, about ten miles in breadth and deep. Both the fisherman and sportsman find amusement in this charming spot.

The lake and its vicinity abound with coots, cranes, flamingoes, pelicans, herons, bitterns, storks, terns, and cormorants; there are also grouse, plover, partridge, quail, geese, snipe, and numerous varieties of duck. The bustard (*ubara*—*Houbara Macynecni*) or *tilur* is also found, but being very wary and shy it can only be approached from the back of a camel. During the cold season, most of these birds visit the Manchhar lake in myriads. Large numbers are taken by driving them against a long net stretched between two islands. When they have approached sufficiently near, a cry is raised, the birds all rise, and, flying against the net, some become entangled in its meshes. Coots are destroyed by bows and arrows; a flock is driven in the direction where five or six men have been previously placed in line to receive them. When the coots arrive close to the ambush, they rise and fly over the heads of the watchers, who immediately discharge their blunted arrows, and they are so expert in the use of the bow, that large numbers are stunned, fall, and are easily secured.

Another most unsportsmanlike method of catching waterfowl is followed. A man puts off from the bank, with his

head encased in a *chatti* (a large earthenware vessel) having two small apertures for the eyes. He floats in quietly among the unwary birds and pulls them one by one by the feet under the water, securing them to a rope fastened round his waist. After obtaining a sufficient number, he swims ashore, and disposes of them alive at the nearest market.

The principal fish found in addition to the *pala*, are the *dambhro* or *chelri* (a reddish-coloured fish which often attains an enormous size), the *morako*, the *gandan* (a long bony fish of a silver colour, in length from three to five feet), the *shakur*, the *jerkho* (a very large fish), eels, catfish, *popri*, *dohi*, *theli*, prawns, *danur*, and *singari*. The alligator, tortoise, and turtle are also plentiful in the lake.

The fish are generally caught by spearing, the dense growth of weeds preventing the employment of nets. A fisherman stands in the prow of a flat-bottomed boat which is slowly and steadily propelled by another man. He holds three or four light cane spears in one hand, each about eight feet long and barbed at the top. So soon as a fish is seen, he hurls the handful of spears after it, and though some take no effect, it generally happens that one or two hit the mark. The shafts soon become entangled in the weeds, so the prey is easily secured and lifted into the boat. Should a fish be lying quietly amidst water-lilies or similar growth, it is killed by a stab with one spear.

The *Muhanas* or fishermen of Manchhar lake are a fine race of men, tall and well-made, and the women are famed for their beauty; they are industrious and good cultivators.

Panthers, hyænas, wild hogs, wolves, foxes, jackals, the *pharo* or hog-deer (*Axis porcinus*), and the *chinkara* or ravine antelope (*Gazella Bennettii*) are to be found in this district.

The *nag* (cobra), the *lundi*, the *ghorela*, *bimuhi* (or two-mouthed), the *daman* and *korari* snakes are common. Pythons are occasionally met with in the more hilly districts. The *han khun* (*Olea cuspidata*), a flat-headed description of lizard, alleged to be as deadly as the cobra, is sometimes seen, but it is doubtful if it possesses the poisonous power attributed to it.

A peculiar kind of sheep from Beluchistan, with four horns and sometimes as many as six, is brought down from the mountains to graze. Swarms of locusts sometimes commit great devastation in this and neighbouring districts.

The *lorhi* and *beh*, edible roots of two water-lilies, the *pubbun* (*Nelumbium speciosum*) and the *kuni* or *puni* (*Nymphaea pubescens*), are esteemed a great relish by the natives, and possess the flavour of the potato and chestnut. The tubers are eaten either raw, roasted, or boiled.

The *kau*, or wild olive, is much prized by the natives for making combs. It is found on the banks of the lake, as also the dwarf palm, called *pish* (*Chamærops Ritchiana*), used by the Brahui tribes for making ropes, sandals, mats, and baskets. The *lai* (*Tamarix dioica*) yields manna known as *ugam* or *maki*, highly prized by the natives as an important ingredient in their sweetmeats.

Two and a half miles beyond Sehwan the Aral river is crossed by a bridge of iron girders 359 feet in length, consisting of eight spans of 40 feet each. The River Aral. Aral river, one of the channels by which lake Manchhar discharges its waters into the Indus, is twelve miles in length and navigable throughout. The Western Nara, lake Manchhar, and the Aral river form a continuous waterway, extending about 180 miles, nearly parallel to the Indus.

Beyond the Sehwan, Arazi station, six miles distant, is passed, and before arriving at Bhan, the Karo Phiti and Garonah canals are crossed, the former by an iron girder bridge, 224 feet in length, and the latter by one of the same description, 89 feet long. They are both short canals supplied from the Indus. Between Bhan and

DADU

Railway station is the ruined city of Khudabad, the ancient capital of the Kalhora dynasty. Its remains cover a large extent of ground. The decline of Khudabad dates from 1768, when Ghulam Shah Kalhora founded the city of Haidarabad, and removed his Court thither. The population seem also to have migrated *en masse*. In the vicinity is to be seen the lofty tomb of Yar Muhammad, the first prince of the Kalhora dynasty. Inside the building a number of clubs are suspended, placed to show with what ease the ruling tribe of Sindh, the Pahwars, were conquered by the Kalhoras, and symbolising that wooden clubs, not swords, were required for this purpose. Dada has a population of 3,000, mostly Muhammadans. There is a travellers' bungalow and the usual government buildings.

Shortly after leaving Radhan station, 146 miles from Kotri and 79 from Sukkur, the Western Nara canal is crossed by an iron girder bridge, consisting of three spans of 40 feet, in all 134 feet in length. The Western Nara canal, which was originally a branch of the Indus, but has been artificially improved since the British conquest of Sindh, leaves the parent stream close to the boundary dividing the Sukkur and

Larkana districts, twenty-five miles north-east of the latter place.

As the name implies, Nara or Naga (snake), the stream is very serpentine in its course; the direction, however, is generally southerly and almost parallel to the Indus. After traversing 138 miles it falls into the northern side of the Manchhar lake. The Nara is navigable, and during the floods, from May to September, is preferred by boatmen to the main stream, as the current is not so strong.

LARKANA,

So called after the tribe of Larak which was once settled here, is 48 miles from Sukkur, and 176 from Kotri, situate on the south bank of the Ghar canal, which is spanned here by a fine bridge. There are well-laid-out gardens, fine trees and spacious walks; and Larkana is styled "The Garden of Sindh." The Deputy Collector resides here, and there is a civil court and a travellers' bungalow; also a school and dispensary. The population is over 13,200, divided equally between Muhammadans and Hindus. Larkana is one of the principal grain marts of Sindh, and there is an extensive local trade in metals, cloth, and leather; there is also a transit trade in rice and various kinds of grain, exported chiefly to the Haidarabad and Karachi districts. The Sindhis have a proverb to the effect that if you are a rich man you should go to Larkana, where you can easily spend your money. There are the remains of an old fort at Larkana (originally a large square building with four towers), and a celebrated tomb on the north bank of the Ghar canal, in honour of Shah Baharah, a minister of Nur Muhammad Kalhora, who was sole manager of affairs here and commanded a division of 10,000 men. This chief lived in A.D. 1774. The district of Larkana, which is bounded on the west by the territory of the khan of Khelat, is irrigated by several of the Sindh canals, and is very fertile, though subject to heavy floods at the inundation season—in July and August. These floods, called *lets*, are three in number. One, very serious, comes from Kushmoor, about 100 miles to the north; but the most destructive is the *jhali* flood, which in 1874 breached the *bund* that had been constructed to keep it under control, and inundated 100,000 acres of land, destroying or damaging fifty-three villages. There was a great flood from Kushmoor, in August, 1878, which swept through this district and 100 miles below it. The climate is like the rest of Sindh—the hottest season from 1st May to 10th June, called by the natives *chaliho*, or forty days.

Near this lie extensive forests of *nim*, *sissu*, *babul*, *pipal*, and *karil*; the tamarisk also grows to a very large size. In the Kirthar range, and towards the territory of the khan of Khelat, the tiger, hyæna, and ibex are met with.

Seventy miles west of Larkana is Dhar Yaro, one of the highest peaks of the Kirthar mountains. From Larkana to the village of Hamal, a distance of thirty-five miles, the road is fairly passable; thence to Tridak, twenty-three miles, there is only a bridle path, circuitous and difficult; the remaining portion of the journey consists of steep and rocky ascents and descents, one of the latter being 1,200 feet deep. Dhar Yaro is 6,000 feet above sea-level, but it is surrounded by much loftier peaks, one, Kuto-jo-Kabar (or Dog's Tomb), having an elevation of 7,200 feet.

The Danna Towers are situated upon the same range of mountains at an elevation of 4,500 feet. From Danna Towers, the absence of a sufficient supply of water, and the want of vegetation, these hills can never become sanitarium like those in the Himalayas.

The Danna Towers and other titanic ruins are popularly believed to be the work of some giant race; herculean power was certainly required to put the huge boulders into position. They are the unknown and imperishable memorials of an age and race long passed away, leaving no record.

Near Larkana is the tomb of Shahul Muhammad Kalhora. A Deputy Collector of the district, writing of this tomb, says: "It is rather an imposing building, regarded with great veneration by the people of the country. Shahul Muhammad was the grandson of Adam Shah, the celebrated mendicant, who, collecting adherents in Sindh, finally obtained such power as to pave the way for his descendants to the throne of the country. Even in the time of Shahul Muhammad, the Kalhoras had obtained power and influence and a considerable extent of land, although it was not for several generations that they became the absolute monarchs of Sindh. Their power at that time may be known from their frequent skirmishes with the armies of the viceregent of the Delhi emperor. It was in one of these conflicts, at the village of Fatehpur, about six miles from Larkana, that Shahul Muhammad was killed, receiving thereby the honours of martyrdom. It is related of him that after death, his head flew to the spot where his tomb now stands, whither his followers afterwards brought the body. His tomb is situated on an eminence, and is plainly built, but the interior is decorated with the enamelled tiles of Sindh. In an outer court are deposited the remains of his immediate

Shahul Muham-
mad Kalhora's
• Tomb.

followers and descendants, and some of those who fell with him at Fatehpur. The doorway, both at this court and of the mausoleum, is hung with the votive offerings of those who consider that their prayers for any particular blessing have been heard through the mediation of the saint. These consist principally of iron bells and strings of shells. The pilgrim to the shrine rings them on entering the portal, and, muttering his prayers, reverently approaches the more sacred building. The tomb itself is covered with rich silk and brocade, the offerings of the wealthier visitors. The sides of the hill are covered with brushwood, amongst which are the humble graves of the less celebrated of his descendants. On descending from the edifice, a party of miserable mendicants, whose duty it is to keep the courts in a state of cleanliness, clamorously demand a fee, a portion of which is retained by them, and the remainder distributed to the few surviving descendants of the family. It may be mentioned here, as a proof that the rapid fall of the house of Kalhora was no less striking than its curious rise to sovereignty, that one of the parties now receiving a portion of the above-mentioned alms is a lineal descendant of the renowned Adam Shah, and was employed recently as a goatherd. This tomb was built about 190 years ago."

After leaving Larkana the railway crosses the Ghar canal by an iron girder bridge of 130 feet, consisting of two spans of 60 feet each.

RUK

Is the junction whence the Kandahar railway branches off, passing through Shikarpur and Jacobabad into the territories of the khan of Khelat to Sibi. It lies thirty-three miles from Larkana, and fifteen miles below Sukkur. After passing Ruk junction, the viaduct is crossed, on an iron girder bridge 581 feet in length, consisting of thirteen spans of 40 feet each.

SHIKARPUR

Is ten miles north-west of Ruk, with a population of about 43,000. The gardens in and around the city yield abundance of dates, mangoes, oranges, mulberries, and other fruits. The manufactures of Shikarpur consist chiefly of carpets and coarse cloths. At the jail woollen and cotton carpets, baskets, tents, shoes, and a variety of articles are made: some excellent pile carpets there manufactured were shown some years ago at the Karachi Exhibition. The town was founded in 1617 by the Daudputras, sons of Daud Khan, a tribe of weavers and

warriors. The Daudputras were expelled, for continued turbulence and rebellion, about A.D. 1748, and formed afterwards the Bahawalpur State.

The Shikarpuris are dispersed all over Sindh. Postans states that among the wildest fastnesses of the Beluchi mountains, in the deserts and in the smallest collection of huts of jungle or plain, a Shikarpuri and his shop of tobacco, spices, groceries, or cloths, is sure to be found. These men have for many centuries been the most prominent traders in the countries from the Indus to the Caspian. In the pursuit of their calling they leave their native country for many years, quitting their families to locate themselves amongst the most savage and intolerant tribes. Yet so essentially necessary are they to the wild Turcoman, the rude Afghan, and even the bloodthirsty Beluchi, that they are, with trifling exceptions, warmly protected. The smallest bargain is never struck between two natives of these countries without the intervention of the Hindu *Dalal* or broker. Covering his hand with a large cloth, he runs backwards and forwards between the parties, who are placed a short distance apart, grasping alternately the hand of each, and throwing over it a cloth to conceal the signs made, which indicate the amount offered by squeezing the joints of the fingers, representing units, tens, or hundreds as the case may be. Thus the bystanders are kept in the dark as to the price at which an article is sold, and irritation at the public offer of a lower sum than was expected is avoided.

The reputation which Shikarpur enjoys as a centre of trade has arisen mainly from the natural advantages it possesses. It is one of the gates of Khelat and Afghanistan, and is thus a route for trade through those countries and to the rich valley of Khorasan, Turkestan, and Central Asia. This wide field of operations seems to have inspired the merchants of Shikarpur with more energy and enterprise than are ordinarily found amongst Oriental traders; they have agents in all parts of Afghanistan, Persia, Arabia, Central Asia, and even in Russia. The celebrity of Shikarpur does not, however, date further back than A.D. 1617, corresponding to Hijra 1026, when the city was founded. The history of the country before this period is comprised in the history of Sindh. The Hindus possessed the upper part of Sindh for some time, after the conquest of the southern portion of the province by the Arabs.

Shikarpur is twenty-four miles north-west from the Indus at Sukkur, and forty miles from Larkana; it lies on low ground, but in the midst of a fertile country, irrigated by

canals. The houses are all constructed of unburnt bricks, in consequence of the great heat of the climate during summer, and have upper rooms; many are four and five storeys high. The streets are narrow and confined. The great bazaar, which is roofed to keep off the heat of the sun, contains all the houses of the merchants, who carry on a large and extensive banking business. The city walls are 3,800 yards in circumference, and there are eight gates. The extensive suburbs are inhabited by a large proportion of the population; but there are no public buildings of importance except those erected since the annexation of Sindh to British territory. One-third of the population are Muhammadans, the rest Hindus, amongst whom are the principal bankers. They possess more wealth than the Muhammadans, none of whom, with the exception of the Mullas and Sayyids, are wealthy. Great numbers of Græco-Bactrian coins have been found in Shikarpur.

The history of the modern town commences in 1617, before which time there are no records of its existence. During the reign of Akbar, Sindh was amalgamated in the Subah, or province of Multan, but the emperor Jehangir, after Akbar's death in 1605, appointed special lieutenants to his outer dominions. Though this arrangement interfered with the rule of the hereditary princes of Sindh, no objection was apparently raised to the selection of the site of Shikarpur by Bahadur Khan, who is said to have been the true founder of the capital of Upper Sindh. The grandfather of this man, Daud Khan, gave his name to the Daudputra tribe. They trace their descent from the prophet Muhammad, but apparently without any right, as they were probably weavers leading an erratic and restless life, warriors also when occasion served. The site of Shikarpur was at this time a *shikargah*, or hunting ground, and was covered by a large forest, which became the possession of the Daudputras after a struggle.

Laki was the capital, a place nine miles south-east of Shikarpur. The Mhars, a rude and powerful tribe, held it and ruled the country. The Daudputras endeavoured several times to make terms with the Mhars, but without success. In a great battle that became inevitable they, though numbering only a few hundreds against 12,000 enemies, gained a complete victory, slew 3,000 of the Mhars, and robbed the capital of much of its wealth. After this battle the *Pir*, whose advice they had followed, assembled the victors on the scene of the battle, and said, dropping a nail into the earth: "Here let a city be built and let it bear the distinguished name of *Shikarpur*." The name of this *Pir* was Sultan Ibrahim Shah, and his

tomb is still in existence. The position that the rulers of Shikarpur held after the death of Akbar was semi-independent; the weakness of the Mughal emperors prevented them from having much authority over their distant dominions. For some time the different chiefs quarrelled and fought among themselves, and the Daudputras formed alliances with the Kalhora princes of Sindh. No event of importance occurred till Nadir Shah, after taking Kandahar, which he besieged for one year before it fell, took Kabul, and in 1739 entered Delhi. Shikarpur was then, together with all the places and country west of the Indus, attached to the Persian dominions. The Daudputras had their authority restored by Nadir Shah, who, on his return from Delhi, was obliged to compel the submission of a refractory chief in the vicinity of Shikarpur. After effecting this object, he left for Kandahar and Herat.

Not long after the death of Nadir Shah, about 1748, the Daudputras were attacked by the Afghans and driven out of Shikarpur. The fight in the city was desperate; the women were slain by their husbands and kinsmen, and their bodies, covered with jewels, thrown into a well which is shown to this day. There is also shown a long room, in which are placed the bodies of nineteen Daudputra chiefs, each one of whom is reported to have done many valiant deeds.

In 1748 Shikarpur was annexed to the Kandahar State, and lay under Afghan governors till 1824, when the Kandahar kings lost their influence, and it was seized by the Amirs of Sindh. The history of Shikarpur, from this time up to its occupation in 1843 by the British, is comprised in the history of the annexation of Sindh in the same year.

In June, 1839, a detachment of European troops, mustering about forty, when marching from Sukkur to Shikarpur to join an expedition against the Brahuis at Pulaji, suffered so much from the heat that twelve died by the way. This occurred, though every possible care was taken, and the men only marched at night. At that time the temperature in the hospital shed at Shikarpur ranged from 130° to 140°.

The Hindu women of Shikarpur are famed for their beauty, and possess greater liberty than those of any other town in Sindh—going about the bazaar with their faces uncovered, and freely conversing with men.

JACOBABAD,

The chief military frontier station before Quetta was occupied, is twenty-six miles from Shikarpur, and on the same trade

route to Beluchistan and beyond. It has a population of 12,000. This town is a creation of the English rule, principally of General Jacob, who founded it. Its roads have been made, irrigation works constructed, trees planted, gardens laid out, and public buildings erected entirely by the English. The Residency has a library and workshops attached, and is an immense pile. The military lines for native cavalry and infantry extend for two miles, with a number of bungalows for the officers, and an English school which they support. General Jacob was buried here on 5th December, 1858.

The desert known as the *Pat* or Kachhi desert extends from The *Pat* or Kachhi Jacobabad to the borders of Beluchistan, Desert. towards Quetta and the Bolan, covering at least 2,000 square miles. Not a blade of grass can be seen in this sterile tract, and it is only famous for the beautiful effects produced by the mirage. The soil is virgin and alluvial, without a trace of salt. Engineers consider that it might be irrigated at a comparatively small outlay by constructing *bunds* or weirs across the Bolan and Nari rivers, which form the boundary of the desert on the north-west; there is sufficient headway, as well as water, to irrigate nearly the entire plain. The *Pat* consists of clay deposited by the Bolan and Nari rivers, and other torrents, which flow from the Kirthar range of mountains, and are lost in this dreary waste.

Kennedy describes the *Pat* as "a boundless level plain of indurated clay, of a dull dry earthy colour, and showing signs of being sometimes under water. At first a few bushes are apparent here and there, growing gradually more and more distant, until at last not a sign of vegetable life is to be recognised. The only vegetation to be met with in these horrid wastes consists of a few *Euphorbia*, saline plants, and stunted bushes. The scene is often rendered still more dismal by the tantalising mirage, or by a thick haze everywhere overspreading it. In such tracts, when the rains and torrents fail, water can only be obtained from wells, which are generally dug in the beds of the channels, as in other places. The water yielded is brackish. Yet this apparently stubborn soil becomes highly productive under a careful course of irrigation and tillage; yielding annually two successive crops of pulse and grain—principally millet—besides cotton, sugarcane, madder, and similar products of a warm climate. Dates, oranges, limes, pomegranates, and mangoes are also grown in perfection."

The heat sometimes produces a violent and fatal simoon, or scorching wind. Men or animals exposed to its influence

are struck dead, and their frames so disorganised that the limbs can with little effort be torn from the body.

MITTRI

Railway station is 12 miles from Sibi and 132 miles from the Ruk junction. About fifty miles east of Mittri is the Kahun fort, which Captain Lewis Brown, with a detachment of 140 rank and file of the 5th Regiment of Bombay Native Infantry, gallantly defended from the 11th May to the 28th September, 1840. Afterwards forced to capitulate, he secured honourable terms, and retired to Pulaji, carrying the only gun they had with them—a twelve-pound howitzer. Kahun is a walled town, and capital of the Mari Beluchis : it is 2,000 feet above sea-level.

In August, 1840, at the Nuffush pass, near this, Major Clibborn, with a regiment of infantry, half a field-battery, and 300 of the Sindh and Poona Horse, was obliged to retire, after a severe engagement, owing to want of water, although the Maris were beaten, with a loss of 200 men. At the same place, and in the same month, a party of 80 men under a Subahdar were destroyed to a man by the same tribe. In the Nuffush pass, in April, 1840, Lieutenant Clarke and a detachment of 230 men were killed by the Maris.

A very severe earthquake was experienced at Kahun in the early morning of 24th January, 1852. One side of the fort was thrown down, and a great number of houses were destroyed, burying many beneath the ruins. A hill in the vicinity, in which there was a cave occupied by a large number of herdsmen, their families and cattle, was violently shaken. The cave fell in, killing every living creature. About 500 people perished altogether, chiefly belonging to the Mari tribe.

SIBI,

The present terminus of the line originally intended to be run to Kandahar, is in the valley of the river Nari, in the territories of the khan of Khelat, near the Bolan pass, twelve miles north of Mittri. The line of railway was to have passed through the Bolan ; but as a considerable bridge over the Nari would have been required in that case, and as the line was constructed only for military purposes, and no time could be lost, it was decided to turn it at Mittri, up the Nari valley to Sibi, avoiding the Bolan altogether. The

engineers, however, considered that a railway could be constructed in this celebrated and long-used pass; and if the difficulty about the bridge over the Nari could have been speedily disposed of, the railway would have been made through the Bolan, thence to Quetta, and perhaps Kandahar. The cost, however, of construction through the pass would have been considerable, and the difficulties to be overcome would have been very great in some parts of it. A proposal was made by Sir Richard Temple, who visited the country on behalf of the government of India for the purpose of deciding which route the new railway should take, to continue the line from the plain of Sibi, through the Nari pass, and along the course of the Nari and its affluents to Hernai; thence to the foot of the Chapar hill, at the base of the Kalipat mountains, through the Chapar hill to the valley above. From this to Quetta and Pishin the country is well adapted for a railway. There is also an alternative route on the sides of the Adina mountains to the Upper Chapar valley. The line would then pass twelve miles distant from Quetta and over the river Lora to Kandahar. The Sibi route was ultimately selected as the more easily practicable of the two. Sibi now forms the terminus; but no decision has yet been given as to the extension of the railway along either of the routes proposed. The entire length of this line, which passes through Shikarpur and Jacobabad, is 150 miles, reckoning from Sukkur.

Sibi was once the chief town of the Kojaks and Brahui tribes, and was formerly a fine, well-built, flourishing, and populous place. Adjoining it stands a large and substantial fortress, which is still a place of strength, even in its decayed condition. The town and fortress were plundered and burnt in 1828, by Haji Khan Kakar, a Kandahar chief, and have never recovered since. The opening of the railway may, however, improve its prospects. The Kojaks now reside in the town of Kajjack, eight miles from Sibi, and the Brahuïs in the town of Kurk.

On the 20th March, 1841, a small force of British troops, sent under a political officer to demand arrears of revenue on behalf of Shah Shujah, was repulsed by the Kojaks and the commanding officer killed. On the following day large reinforcements arrived, but Sibi had been completely deserted by the Kojaks during the night, so the place was taken possession of, plundered, burnt, and levelled to the ground. The Indian government did not approve of these proceedings, and the town was rebuilt the following year and held by British troops. Sibi was occupied by an assistant

political superintendent from November, 1841, to September, 1842, until the British army was withdrawn from Afghanistan. Since these lines were printed the railway has been extended to Rindli, sixteen miles beyond Sibi.

KHELAT.

Khelat is the capital city of the tract of country called Beluchistan, belonging to His Highness Mir Khudadad, Khan of Khelat. It is situated in latitude 29° north and longitude $66^{\circ} 40'$ east, and stands on the northern spur of a limestone hill called the Shah Nurdan, at an elevation of 6,800 feet above sea-level. The climate is, therefore, much cooler and pleasanter than that of the plains; the cold season lasts from October to February, when heavy falls of snow sometimes occur; in the hot season, during the months of June, July, and August, the heat is occasionally as high as 103° , and the extreme minimum as low as 48° . The mean temperature between sunrise and sunset is about 76° . Khelat is a fortified town, built in terraces, and has three gates called Khani, Mastung, and Beyla; the two latter named from the roads to Mastung and Beyla, which pass through the town. The walls are of mud, with bastions at intervals and loopholes pierced for musketry, but only a few guns are mounted. The town is well supplied with provisions of all kinds, and with pure water from a stream, which rises at the base of a limestone hill, on the eastern side of the valley. The fort is the palace of the khan; it overhangs the town, and is a crowded mass of buildings adjoining one another. Khelat is perhaps the most ancient settlement in Beluchistan, and part of it may, probably, have been built by Hindu kings, preceding the Muhammadans, who have ruled the country for the last ten centuries. The Durbar room commands an extensive view of the surrounding hills, and the whole valley, which is eight miles long and three broad, is well cultivated. The population of Khelat, including the two suburbs, one on the west and the other on the east, is not more, probably, than from 14,000 to 16,000, and includes Brahuīs, Hindus, Dehwaris, and Babis, or Afghans. The Brahuīs form the greatest number, and the Dehwaris are the cultivators. The other large towns in Beluchistan are Mastung, in the province of Sarawan; Kazuar, in Jalawan; Beyla of Beyla, ruled by the Jam of Lus Beyla; Kej of Mekran; Bagh of Kachh Gandavai, and Dadar and Gandava also in Gandava. The town of Quetta, which is now held by a British garrison, is part of Beluchistan. Its name, which signifies fort or *kot*, was given by the Afghans, but it is called

Shawl by the Brahuīs. The town is at the northern end of the Quetta valley, on the direct route from Kandahar to Jacobabad and Shikarpur, *via* the Bolan pass.

The country of Beluchistan runs along the north-western sea-board of the Indian peninsula; is bounded on the north by Afghanistan, on the east by Sindh, on the south by the Arabian Sea, and on the west by Persia. It has an area of about 106,500 square miles, extending from latitude $24^{\circ} 50'$ to $30^{\circ} 20'$ north, and from longitude $61^{\circ} 10'$ to $68^{\circ} 38'$ east, its extreme length from east to west is 500 miles, and breadth 370 miles. The early history of Beluchistan is extremely obscure, but as Alexander the Great marched his armies through the country, there is a short account by Arrian of this region, which he calls the country of the Oritæ and Gedrosiæ. The account he gives of the general aridity and forlornness of the country corresponds with its condition now. He speaks of the fertile spots occasionally met with, and notices the impossibility of feeding a large army, which caused the destruction of the greater portion of the men and beasts which accompanied Alexander's expedition. Along the Mekran coast fish are caught in large quantities, and form the principal article of food of the inhabitants, who thus retain the habit of their ancestors, the Ichthyophagi, as described by the historians of Alexander. The entire history of Beluchistan might be considered to be comprised in that of the two distinct races, the Brahui and the Beluch, who inhabit the country. The Brahuīs are the dominant people, and always claim to be provided with wheaten flour for their rations whenever called upon by the khan to serve with the Beluchis and other tribes in any warlike undertaking. The Brahuīs probably acquired their position during the Hindu dynasty, when Raja Siva was obliged to obtain the assistance of the mountain shepherds, which the Brahuīs then were, to repel the attacks of an Afghan chief. These shepherds, under their chief Kumber, successfully performed the service required of them, but eventually drove the Hindu Raja from his throne and assumed the sovereignty of the country. The Kumber tribes have preserved their precedence to this day. The Beluchis probably arrived at a later period—they describe themselves as of Arabian origin, from Aleppo—under the leadership of Chakar, after whom some of the highest peaks and passes and mountains are called, inhabited now by the Mari and Bhugti tribes, who have always been isolated from the rest of the population and live by marauding. Many of the inhabitants who have settled in Beluchistan came with the several conquerors who have invaded India.

Some of the tribes on the northern coast accompanied Alexander from the shores of the Caspian; the Sirpura, in the province of Sarawan, are probably the same as the Sarapara, who resided near the Oxus, mentioned by Pliny.

The remains of antiquity in Beluchistan are not very remarkable; they are the ruins of three ancient cities near Khelat, of another near Beyla in Lus, and of another near Gwajab, on the north-east border of Mekran, covering a large area. Ancient writings on rocks are found in the Lus district, between the Hab river and the Pabb mountains, and near the town of Panderan in the Jalawan province. There are found in various parts of the country a number of stone walls, placed in declivities and across ravines, probably for irrigation purposes, but it is not known by whom they were erected; the present inhabitants make no use of them. Caves have been discovered with skeletons of infants only in them, evidence probably that infanticide was practised at one time. Eastward of Khelat are caves and cave temples. In the Lus district is the Hinglaj temple, still a great place of Hindu pilgrimage, situated in the Hala mountains, about 150 miles from Karachi. It is a low mud building, and contains only a tomb-shaped stone called the goddess Mata. The Musalmans also revere this temple as the shrine of Bibi Nani, possibly from Nanaia, the goddess Diana of the old Persians, so often met with on Scythian coins. Close to the Hinglaj temple are figures of the sun and moon cut into the rocks. Many names of places on the Lus and Mekran coast are the same as those given by the Greeks, and mentioned by Arrian. Maluna, Araba, Kalama, Derembora, and Kophas, are now called Mallan, Araba, Kalamat, Dorambab, Kuphan.

The small province of Lus, with 30,000 inhabitants, separated from Sindh by the Hab river, is ruled by an hereditary chief, with the title of Jam. He is a Brahui, and is a vassal of the khan of Khelat, but has independent sway in his own country. The chieftainship of Lus has continued about 250 years.

The first connection of the British with the khan of Khelat was in 1839, when the British army advanced through the Bolan pass to Afghanistan; a treaty was made with the khan by Major Outram in 1841, which was cancelled by a new treaty made when Lord Dalhousie was governor-general in 1854, whereby the British were allowed to station troops in any part of the territory of the khan, and to occupy such positions as might be deemed advisable. The disorder which continued from the accession of the present khan in 1856 to 1876, obliged the government of India to interfere; Captain

Sandeman was sent under a strong escort to Khelat, and in December, 1876, the treaty of 1854 was renewed. The khan attended the Grand Durbar at Delhi on 1st January, 1877, and Quetta was soon after occupied by a portion of Captain Sandeman's escort. A line of railway was rapidly constructed when the Afghan war of 1878-80 broke out, from Ruk, a station on the Indus Valley State railway near Sukkur, through Jacobabad to Sibi, near the Bolan pass. Since the Afghan war and the evacuation of Kandahar, Quetta has been the headquarters of the British troops in Beluchistan.

A branch line of eighteen miles runs from Sibi to Pir Chowki; the distance from thence to

QUETTA,

eighty-nine miles, is usually performed in ten marches.

Pir Chowki is simply an encampment, near to which the Bolan river passes, in which are plenty of *mahser* and hill-trout. Ducks, cranes, and geese also abound; the tamarisk undergrowth gives shelter to innumerable partridges. The oleander (*Nerium odoratum*) grows luxuriantly on the banks of the stream; camels, if not carefully watched, will eat this species of oleander, which is poisonous, and always kills them.

The first march, from Pir Chowki to Kundilani, nine miles, leads direct to the Bolan pass; the road runs along the bank of the river, which has to be crossed and recrossed nine or ten times in this short distance. The stream is everywhere fordable, generally averaging a depth of about three feet, and from eighty to a hundred yards wide. Kundilani is surrounded with hills of conglomerate, which rise to an elevation of 800 feet, through which the Bolan river has cut its way. The pass is entered here and is very narrow; when the river is in flood its narrow gorge is filled with water.

The second march is eleven miles from Kundilani to North Kerta. The road is rough, steep, and shingly, and the defile only from thirty to a hundred yards wide. The stream is crossed about seventeen times. North Kerta stands at an elevation of about 1,081 feet. Good fishing is to be obtained here.

The third march is from North Kerta to Bibi Nani, seven miles. The road is in the rough, shingly bed of the Bolan; after passing through a small range of hills, the camp is reached at an elevation of about 1,695 feet. The valley here is three to four miles in breadth, with a steep ascent, about

one in seventy-seven; at Bibi Nani a road branches off to Khelat, distant 110 miles.

The fourth march is from Bibi Nani to Ab-i-goom, or the Lost Water, nine miles, at an elevation of 2,540 feet. The road is fairly good, but there is no water until reaching Ab-i-goom: The pass at some places is contracted to about sixty yards.

From Ab-i-goom to Mach, seven miles, the fifth march, the road goes over very rocky ground, with several steep ascents and descents. Shortly after leaving Ab-i-goom the Bolan river is crossed, the bed of which is about 300 yards wide. The surrounding hills do not exceed 500 feet in height.

The sixth march, from Mach to Sir-i-Bolan, or the head spring of the Bolan, a distance of nine miles, is very steep; the ascent climbs over masses of boulders, stones, and shingle, the gradient reaching one in twenty-five; this march is very difficult, and as the hills close in on both sides the journey is hot and trying. The passage here becomes so narrow that only three or four horsemen can ride abreast.

The seventh march, from Sir-i-Bolan to Dozan, is seven miles. The river divides into two streams, one running through the Bolan, the other towards Dozan. This name signifies thieves. The road is most difficult and dangerous, passing over very steep and narrow paths, with high, precipitous rocks on either side. In some places it is apparently blocked and impassable, until on a sudden turning an unexpected passage is discovered, leading sometimes through gorges contracted to twenty yards.

From Dozan to Dasht or Darwaza, eight miles and the eighth march, the valley is very desolate and barren; the road rocky, but not so steep. Water is very scarce, being with difficulty obtained at a depth of 400 feet. Occasionally patches of wild thyme and *Artemisia* or southernwood are to be seen.

Leaving Dasht, Sir-i-ab, sixteen miles distant, is reached, making the ninth march; the road is comparatively level over a sandy desert plain. Water is obtained by subterranean aqueducts or *kharez*, some thirty feet or even more underground. Where water is supplied in this way a few orchards are always to be found. The highest point in the pass is here reached, about 8,000 feet above sea-level.

The total length of the Bolan pass is sixty miles, highest elevation 8,000 feet. The Bolan river, which runs through it, is liable to sudden floods. During the first Afghan war in 1841, a British detachment was lost with its baggage in one of these spates.

The tenth and last march is from Sir-i-ab to Quetta, seven miles. The country now presents a more pleasing appearance; the land is fairly cultivated and groves of fruit-trees abound; the road is also good and level, crossed by watercourses in every direction.

Four miles before arriving at Quetta, or Shawl, as named by the Brahuis, the fort is visible; it has rather an imposing appearance, situated on an elevation of 300 feet above the surrounding plain. The walls, of mud, are laid out in the form of an irregular polygon, some 1,600 feet area. Two ponderous gateways face the south and east, protected by earthen bastions, erected since the British occupation. The fort contains barracks for native soldiers, ordnance stores, and treasury, towering above the cantonment in a valley almost encircled with hills; in the winter and spring the mountains in the distance are covered with snow. There is a plentiful supply of fruit from numerous orchards, and the vine grows in great luxuriance.

Situated north of the fort is the native village and bazaar. The Residency and cantonments are near the entrance to the Bolan pass.

SUKKUR

Is on the western or right bank of the Indus, with a population of 28,000, equally divided between Muhammadans and Hindus. There are two railway stations; the second lies on the riverside, and close by is the steam ferry, by which passengers and goods are conveyed to Rohri, on the opposite shore of the Indus. It is intended to throw a bridge across the river, probably crossing the island of Bukkur, on which there is a fortress; there is another fortress a little to the southward, nearer to the Sukkur shore, called Sadh Bela. Sukkur is built on a low limestone range which slopes down to the river bank. It is one of the hottest places in India; the heat at sunrise is often 102° to 104° ; hot winds prevail from March to July, and the *suk*, a blasting hot wind from the desert, prevails occasionally, destroying animal and vegetable life very speedily. There are the usual public buildings here—viz. a travellers' bungalow and a *dharmshala*. The trade of Sukkur is chiefly of goods in transit.

On the hills around Sukkur and Rohri, ancient flint weapons are found, and very fine specimens of arrow-heads have sometimes been picked up.

Sukkur is surrounded with luxuriant groves of date palms, traditionally said to be the spontaneous growth from seed carelessly thrown about after meals by the Arab conquerors.

It contains several mosques and temples. One minaret or tower about 100 feet high can be ascended by a winding staircase. It was erected by Mir Masum Shah about 1607. A splendid view is to be obtained from the summit.

In the beginning of 1839 the Engineers of the Bengal Army marching to Afghanistan threw a bridge of boats across the Indus here. It was at Sukkur that Shah Sujah-ul-Mulk defeated the army of the Sindh Amirs in 1834, but the Shah's expedition was virtually unsuccessful, and the dethroned Durani sovereign, after experiencing great hardships and adventures, returned to his asylum in Ludhiana. The loss of life at the battle was heavy, but a greater proportion of men are supposed to have perished in the Indus than by the swords of the Shah's soldiers.

Sukkur is, comparatively speaking, a modern town, and, previous to being garrisoned with British troops in 1839, was merely a village. In 1845 Her Majesty's 78th Highlanders stationed here suffered a loss of 400 men and about 250 women and children from fever and cholera. Sukkur was afterwards abandoned as a military station. It is now, however, a place of greater importance than at any previous period in its history, occupying as it does the centre of railway communication between Multan, Quetta, and Karachi.

BUKKUR

Is a fortified island in the river Indus, situated between the towns of Rohri and Sukkur; it is a limestone rock about 800 yards long, 300 wide, and about 25 feet high, oval shaped. The channel of the river on the Rohri side of the island is about 400 yards wide, and about 80 feet deep; but on the Sukkur side the channel is only 100 yards wide, and about 50 feet deep. A little to the north of Bukkur is a small island called Khwaja Khizr, or Jinda Pir, containing a shrine of great sanctity, connected with which there is a marvellous legend of assistance being once given, in answer to prayer by the deceased *Pir* of that name, to a Muhammadan on his way down the Indus to Mecca with his daughter. The *Pir* saved the honour of the daughter, whom the Hindu king tried to seize, by miraculously turning the course of the Indus. The father built this shrine in honour of the saint. Large numbers of Muhammadans come from all parts of Sindh in March and April, to visit the place, Hindus accompanying them. These regard the Muhammadan saint as a river-god, whom they call Jinda Pir. Khwaja Khizr is the name of the

Hindu water-god throughout the Punjab. He is also one of the five Muhammadan *Khwajas*, and has especial charge of travellers. The lamps burnt at a well are always in his honour.

There is another island south of Bukkur, called Sadh Bela, which also possesses a shrine considered sacred to everything Sindhian. The fish of the river, particularly the *pala*, are said to pay it respect, by never turning their tails when receding from it.

The entire island of Bukkur is covered by the fort, which has two gates, one facing Sukkur, the other Rohri. Its walls are from thirty to thirty-five feet high, with numerous bastions, partly built of burnt brick, and loopholed. The possession of the fort of Bukkur has always been considered important, and when Sindh was part of the Delhi empire, the king, Muhammad Tughlak, in A.D. 1327, sent only trustworthy governors to command at Bukkur.

In 1736, it fell into the hands of the Kalhora princes of Sindh, and was afterwards held by the Afghans. From them it was captured by Mir Rustam Khan, of Khairpur. The Mirs of Khairpur, in 1839, ceded Bukkur to the British, by whom it was occupied during the Afghan war in that year, and with them it remained till the annexation of Sindh in 1843. It was the principal British arsenal in Sindh during the first Afghan and Sindh campaigns. In 1865, Bukkur fort was used as a jail, which was abolished in 1876; it had accommodation for 320 convicts, and the position was found to be very healthy. The prisoners manufactured tablecloths, towelling, winter coats, carpets, reed chairs, sofas, and other articles.

A celebrated traveller writes: "The scenery at this particular place assumes the most picturesque appearance. There are few finer views in the world perhaps than that of the mighty Indus at this part of its course. The eastern bank is clothed with beautiful gardens (celebrated by Persian poets as those of Buburlu) of date, acacia, pomegranate, and other trees. These extend for many miles down the stream. The old fort of Bukkur, round which the river rushes with immense velocity, is situated on a high rocky island, evidently disengaged from both banks by the action of the stream, which formerly took a more eastern direction at this part of its course, for the ruins of the old Hindu capital, still to be seen, are ten miles to the eastward of Bukkur. Yet that city was situated on the Indus, and the old bed of the river is distinctly to be traced."

The town of

ROHRI,

Or, as it is sometimes called, Lohri, said to be the ancient Lohar-kot, is the chief town of the district. It has a population of 11,000, of whom 6,000 are Hindus of the *Banya* caste, the remainder Muhammadans. The houses are often four or five storeys high, but the streets are so narrow that only a camel can pass through them, and the air in consequence is close and unhealthy. There are several mosques, some in ruins. The principal, the Jama Masjid, was built A.D. 1764, by Fateh Khan, a lieutenant of the emperor Akbar. It is a massive gloomy pile of red brick, with three domes, coated with glazed tiles. There is a remarkable building called the War Mubarak, about twenty-five feet square, on the north of the town, erected in A.D. 1745, by Mir Muhammad, the Kalhora ruler of Sindh then reigning. This building was constructed for the reception of a hair from the beard of the prophet Muhammad, which had been brought to Rohri by an Arab named Makdum Adbul Raki. The hair is enclosed in amber in a gold case set with rubies and emeralds, the gift of Mir Ali Murad, the present ruler of Khairpur. This precious relic is exposed to view in the month of March every year, when the miraculous powers it is supposed to possess are exhibited; the hair is made to rise and fall, a phenomenon which the devotees attribute to supernatural agency.

About eight miles from Rohri are the ruins of Alor, once the capital city of the Hindu Rajas, who governed Sindh. About two miles and a half from Rohri are the ruins of another ancient town called Halerrah.

Rohri was formerly a place of great size and commercial importance, and contained large colleges and establishments of Sayyids and holy men. The minarets of these buildings and the domed roofs of the tombs add to the picturesque appearance of this part of Sindh.

Sayyid is a title assumed by all Musalmans who are really, or are supposed to be, descended from the prophet Muhammad, through his daughter Fathima and her husband Ali. Many of them devote their lives to religious duties; some have become famous *Pirs* or saints, and their tombs are objects of great veneration.

The family of Sayyids who settled at Rohri have lived there for about 600 years. The founder of the family was Sayyid Muhammad Mekkyee, who came to Sindh from Meshed, in Khorasan, whence he was probably driven out

by Timur the Tartar. The Sayyids were men of peace and learning, and were probably glad to escape from the savage rule of the Tartars, who made stables of the libraries and trampled under foot the leaves of the sacred book. India, too, at that time offered a safer and better home for men of piety and learning than they could expect elsewhere. Under these circumstances Sayyid Muhammad Mekkyee came to Sindh, and obtained a grant of land at Rohri, with the condition expressed in the *sanad* that he should cultivate the land in lieu of the military duties obligatory on all *Jagirdars*. The surname Mekkyee is doubtless derived from his birth at Mecca, and consequently he was called Sayyid Muhammad of Mecca. A native historian says that this man was the son of Sayyid Muhammad Sujah, an inhabitant of Meshed, whence he went on a pilgrimage to the two sacred cities. He married at Baghdad the daughter of a very noted man, the Shaikh of Shaikhs Shahab-ud-din Sohurwardi, a famous Muhammadan teacher. The son by this wife was born at Mecca and named Muhammad Mekkyee. His father returned to Meshed, where he died and was buried, and Muhammad Mekkyee came to Bukkur. The descendants of this man have lived at Rohri and Bukkur ever since; their *sanads* have been renewed by every ruler since, and to this day some five different branches of this family still occupy the land of their forefathers. They are not so well off as formerly. The industrious habits, which at the first occupation of the land were compulsory, and which resulted in prosperity, have gradually been abandoned; and, like so many other landowners in Sindh, they have fallen into debt, and hold much of their land at the option of the enterprising Hindu *Banya*. They reside at Bukkur, Rohri, Aliwahan, Sukkur, and Sayyidpur, which is twenty-five miles north-east of Rohri.

The towns of Rohri, Sukkur, and the island fortress of Bukkur, erected on the limestone hills on either side the Indus, occupy a commanding position, and their minarets and lofty houses combine to make a very pleasing picture. Groves of magnificent date palms abound in the vicinity. The island of Sadh Bela, to the south of Bukkur, is covered with the beautiful green foliage of the acacia. In the neighbourhood are three forests covering 58,000 acres—about 90 square miles—which were planted in 1820 by three Mirs of the Talpur dynasty. The principal trees grown are the *pipal*, *banian* (or *bar*), *nim*, poplar (or *chinar*), *tun*, *ber*, *siras*, *sissu* (or *tali*), the willow poplar (or *bahan*), *pilu*, *kandi*, tamarind (or *imli*), and wild caper tree (or *karil*). The jungle consists

chiefly of tamarisk (*jhau* or *farash*). The tiger, lynx, and other wild animals are to be found in the district.

A short distance north of Rohri the Eastern Nara canal is crossed by the railway on a stone-arched bridge 190 feet in length, consisting of eight spans of 20 feet each. This canal commences in the Bahawalpur State, and passes through Rohri, Khairpur, and the Thar and Parkar districts. It was originally a branch of the Indus, but has now been converted into a canal. It has a southerly course, passes the ruins of Alor, the Hindu ancient capital, and falls into the Fuleli after a course of nearly 300 miles. The water is absorbed or evaporated in the Thar and Parkar deserts during the low-water season; but as long as the inundation lasts a branch is thrown off, which proceeds in a south-westerly direction, and afterwards turning to the south-east, flows by the fort of Umarkot. In 1826 the Nara swept away a portion of this fort and over-spread the surrounding desert, forcing its way to the sea by the Rann of Kachh.

Eight miles south of Rohri is Alor, which, according to a Muhammadan historian, was, at the end of the seventh century, a very large city on the banks of the Indus, and contained many beautiful buildings. It was surrounded with gardens and groves of fruit trees. The Raja, named Suhiris, the son of Sahsi, was considered a good and just ruler. The kingdom extended from Kashmir and Kanauj on the east, to Mekran and the sea on the west; to the south it was bounded by Surat and Diu *bundar*; to the north, by Kandahar and the Sulaiman mountains.

The dynasty which ended with Suhiris had existed for about 150 years. The names of five of the kings are known. Chachh, a Brahman chamberlain, succeeded to the throne on the death of Suhiris. It was during the reign of his son Dahir that some Muhammadans, who had come from Baghdad to trade and to purchase slaves, were attacked and robbed. This event led to the Arab invasion under Muhammad Kasim Sakifi, who, after capturing Debal, Nerankot, and Sehwan, defeated the army of Dahir and took Alor. The Raja was killed on the field of battle, and his family carried away as prisoners by the conqueror.

There is a legend—the usual Sindhi one—that once a Raja reigned at Alor, who was a bad man, and insisted upon all brides being brought to him before being made over to their husbands. One young bridegroom protested against this monstrous law, but the Raja insisted. In despair, he consulted a *fakir*, who told him he could only save his bride's honour by

destroying the city ; so a prophecy was given forth that if the Raja did not abolish this custom and otherwise repent, his city would perish. He refused, and the prophecy was fulfilled. A Sindhi would add: "And the story must be true, because there are the ruins." The morals of the Sindhis even then must have been lax, for this is the stock story of all ruined cities in their country. The feudal *droit de cuisse* was the European form of this identical custom.

KHAIRPUR,

Capital of the state of the same name, is a small and insignificant town, sixteen miles south of Rohri, situated in a very rich country, the appearance of which suggests what the land must have been before the Moslem depopulated and ruined it.

The approach to Khairpur from the river at Rohri is through a pleasant succession of gardens, affording a deep shade and delightful relief from the trying sun of Sindh. The Amir's residence is a small mud fort in the centre of the town, of very limited dimensions, and unable to accommodate the large number of his retainers.

About sixteen miles south of Khairpur is Diji, once the stronghold of a member of the Talpur family, who lived in baronial style. It is surrounded by a wall, and is on the Merwah branch of the Indus, navigable only for about three months in the year. The fort is built on a range of low limestone hills, proceeding in a direction from south-east to north-west, and reaching the Indus at Rohri. It consists of a number of fortifications crowning several eminences, and connected by a single mud wall pierced with loopholes. Here, in January, 1843, the British army was encamped during the advance of Sir Charles Napier to destroy Imamgarh. Though stronger than most of the fortresses of Sindh, Diji is open to capture by escalade. There is a large tower, which was intended to contain the treasure of the Amir, and which is covered by an irregular outwork of singular style.

The Khairpur State, of which His Highness Mir Ali Murad Khan Talpur is ruler, forms a narrow strip of country, the western end of which is bordered by the Indus ; on the south lies the Naushahra division of the Haidarabad Collectorate ; on the north, the Rohri division of the Shikarpur Collectorate. Its length is about 120 miles, and breadth 70 miles, covering 6,109 square miles, divided into six dis-

tracts, of which only 124,000 acres are cultivated. The greater portion of the country consists of ridges of sand-hills, except where the Indus and the Eastern Nara Canal fertilise the land. There is a range of hills, on the north of the state, of limestone, on the top of which are found many kinds of marine shells. The state is also watered by five canals, varying in length from sixteen miles to thirty-two and sixty miles, and from thirty to sixty feet broad.

The climate of the Khairpur State is much like that of all Sindh—agreeable during four months of the year, and intensely hot during the greater portion of the remainder.

Mir Ali Murad is very fond of hunting, and, like the Amirs during the time they ruled Sindh, he has sacrificed a large portion of his territories to the preserving of game; the king made it a criminal offence for a cultivator to kill any of the wild animals. The forest portions of the country are used as hunting grounds; they abound with tiger, lynx, hyæna, fox, wild hog, deer, and other animals.

The principal produce of this state are *bajra*, wheat, *gram*, various pulses, cotton, and indigo. The population is about 130,000, an average of twenty-one persons to a square mile. The income of the Khairpur State is about 5½ lacs of rupees, but the expenditure of His Highness is said to be lavish. The officials are paid very low salaries, the supervisor of a district not getting more than 150 rupees a month. Under these circumstances it is highly probable that a large amount of chicanery and oppression is employed to make up for the deficient pay.

The history of the Khairpur State does not date farther back than the birth of the present ruler, Ali Murad, who was born in 1815. In 1813 the Mirs of Sindh took advantage of the confusion at Kabul, owing to the change of dynasty there from the Sadozais to the Barukzais, and refused to pay the tribute due to Afghanistan. Khairpur remained practically independent till the British urged the claims of Shah Sujah, whom they had placed on the throne at Kabul, and proposed that the sum of twenty lacs should be paid by the Mirs in satisfaction of all claims. The share due by Khairpur was seven lacs. It was in the negotiations for the payment of this sum, that the family intrigues of the Mirs were exposed, leading to disputes with the British and the conquest of Sindh. Ali Murad, the present ruler, was a mere child when his father died, who left him to the care of his brothers, specifying the territories he was to possess. The brothers, however, sought to deprive Ali Murad of his rights, and when, on arriving at his majority, he discovered how they had treated him, he

sought to avenge himself by means of the British. As the British were bound by treaties previously made, Sir Charles Napier, when sent to Sindh in the autumn of 1842, supported Ali Murad's claim to Khairpur in preference to that of his nephew. Ali Murad's brother, Mir Rustam, was seeking to transfer the turban of Upper Sindh to this claimant, dispossessing the rightful heir. It thus happened that the intrigues of the Amirs, which had already caused a battle between them, eventually embroiled them with the British, and led to the conquest of Sindh and its annexation to the British territories in India. Ali Murad could have done little towards assisting the Mirs had he joined them against the British, but by obtaining British support he succeeded in gaining the inheritance his father had left him. He is the only Amir in Sindh who possesses either territory or authority. Soon afterwards he was recognised as ruler of Khairpur, but it was found that many deeds by which he obtained possession of large tracts of country were forged, and his territory was then reduced to its present dimensions.

Imamgarh, seventy-two miles beyond Khairpur, was a strong fortress in the Thar, or great sandy desert, separating Sindh from Jesalmir. As scarcely a drop of fresh water can be had on the route after leaving Chunki, distant about fifty miles from Imamgarh, the fortress was generally considered by the Amirs as an impregnable place of refuge. On this account, when the disputes between them and the British came to an extremity, Sir Charles Napier determined at all risks to attempt its seizure. Setting out with fifty cavalry, two twenty-four pound howitzers drawn by camels, and three hundred and fifty European infantry, mounted on animals of the same description, two on each, after a very trying march of three days over a succession of steep sand-hills, he reached the fort, which immediately surrendered. The captor described it as exceedingly strong against any force without artillery. The walls were forty feet high, one tower fifty feet, the whole constructed of burnt bricks. It was square, with eight round towers, surrounded by an exterior wall of fifteen feet high, lately built. In some of the bomb-proof chambers 20,000 lb. of powder were found built up for concealment in various places. These were employed in springing thirty-four mines, which reduced the fort to a mass of ruins, shapeless and irretrievable. The grain found in store had been previously distributed in rations. The British force marched back to the interior of Sindh without any loss.

GHOTKI

Is a railway station thirty-eight miles north-east of Rohri, and about eight miles from the Indus. The famous *masjid* of Pir Musan Shah, one of the largest and most sacred in Sindh, is here, and is visited by pilgrims from all parts of the country. This saint founded the city about 1747. The population is about 4,000, consisting of an equal number of Muhammadans and Hindus.

The *Lohars* or blacksmiths of Ghotki have a considerable reputation for their metal work ; wood carving and staining are also very creditably executed. There is a *kutcherri*, court-house, a travellers' bungalow, police *thana*, and post-office.

The ruins of Mathelo, or Nagar Mathelo, one of Rai

Mathelo. Sahasi's six fortresses, are situated six miles south-east of Ghotki. Twelve round towers are still standing, but in great decay. Some of them are thirty feet high, but evidently they were originally at least double that height. The mounds of ruins are about 700 yards in circuit. The remains of the ancient city lie to the east, and measure about two miles in circumference. It is famous in Rajput history.

Mathelo is said to have been founded in the third century by a Rajput named Amar, and called after his grandson. Ferishta mentions that it was taken by assault in 1003 by Mahmud of Ghazni, when Raja Bijai Rai was killed.

Between the Sarhad and Mirpur railway stations, a distance of eight and a-half miles, there are sixteen bridges, measuring in all 5,443 feet, and consisting of one hundred and twenty-two spans of iron girders 40 feet each. These provide waterway for the overflow of the Indus during the inundation season.

RETI

Railway station is distant 71 miles from Rohri, and 209 from Multan. Four miles south of this station are

Vijnot. the ruins of Vijnot, an ancient Hindu city on the Reni Nadi, a deserted course of the river Indus. They consist of a number of dark-coloured ridges and mounds, rising to a height of about twenty feet above the surrounding country, containing broken bricks and beautifully-carved stones, and a large amount of charred wood in extremely small pieces. It is the presence of this charcoal that gives the dark colour to the mounds of *débris*. Some of the bricks are also almost vitrified. The ruins have formed a quarry of building materials for ages. They were found useful in the

construction of the Indus Valley railway ; many of the large mounds have been carried away entirely to form ballast for the line. Bricks and stones from Vijnot are to be found on Moslem graves. They form portions of village buildings and *masjids* for many miles around, and far into the desert to the south-east. The bricks are large, and of the antique pattern usually found in very ancient ruins, some of them measuring 18in. by 12in. by 4in. The city appears to have been about three miles in circumference, judging by the relics scattered about. In the centre of the ruins there is a square measuring about 300 yards, supposed to have been the substratum of the temple. Some most exquisitely-carved stones have been found here, which must have been brought across the desert from Jesalmir. The finest of the sculptured stones have been taken away by the civil authorities. They indicate for the city a high perfection in the Hindu style of architecture and ornamentation. The carving consists of very deep, sharp cut incisions in conjunction with a little superficial tracery, which produces a very striking effect. Many coins with Kufic characters, gold ingots, beads, and ornaments have likewise been discovered.

The general appearance of the ruins from the excavations made would suggest that the city had been destroyed by a tornado or an earthquake, and that the timber and other inflammable materials had become ignited, burning the walls overthrown as in a furnace.

Vijnot is considered to have been contemporary with Brahmanabad, and tradition states that it was one of the seven ancient cities of Sindh, destroyed by lightning for the wickedness of the Raja Dillur, then reigning. It is supposed to be the *Pichen-po-pu-lo*, mentioned by the Chinese pilgrim, Hwen Thsang, as the capital of the province in the seventh century.

After leaving Reti station the

BAHAWALPUR STATE

Is entered, containing about 15,000 square miles, and bounded on the south by Sindh, on the north by the Multan district of the Punjab, on the east by Rajputana, and on the west by the Sutlej and the Indus. The population is 574,000, four-fifths being Muhammadans. Along the river banks there is a fertile belt of land about ten miles in breadth, and along the canals the soil is well cultivated ; but a large portion of this territory is either jungle or sandy desert, consisting of undulating ridges of sand, varying from 100 to 500 feet in

height, and continually changing their position and aspect by the action of the wind. Both Sindhi and Panjabi are spoken in the district.

By introducing inundation canals the state has been greatly benefited, for it depends almost entirely upon irrigation through the chief portion of its cultivated area; this is especially the case in the north-eastern districts. An old natural channel which winds through that region had become dried up, but it was a few years ago filled with water for seventy-seven miles; and a new canal, 113 miles in length, with two large branches, has been excavated parallel to the Sutlej, about fifteen miles inland. The result of this and other works of public utility and benefit by the British political authorities during the minority of the present Nawab is that the revenue of the state has been doubled, and it now amounts to about sixteen lacs. The principal articles produced in the state are *lungis*, *sufi*, silk goods, indigo, cotton, and cereals.

The desert portion of Bahawalpur has been very little explored, and it is believed that there are many ancient ruins along the old beds of the rivers, which once flowed through this territory, either covered or partially covered by the waves of drifting sand, which are sometimes blown into ridges or hillocks, several hundred feet in height. It is to be hoped that a properly organised search may be made, when many relics of antiquity would be brought to light, and much information obtained, interesting alike to the antiquarian and historian.

The mirage, or *sarab*, that strange illusive vision of lakes or sheets of water, mocking the sufferings of the unfortunate traveller over the more parched and scorched portions of desert lands, is here of frequent occurrence, and the deceptive effect is rendered complete by the reflection of men and animals passing along the plain, as if on the surface of an unrippled pool. Walhar, twelve miles off, is frequently seen reflected, and the line apparently going uphill in a graceful curve.

WALHAR

Railway station is twelve miles from Reti. Three miles north-west of this station are the remains of the old fort of Walhar, or Serwahi, so called after a prince of that name, Siva Ra, the father of the last reigning Hindu king, Sital Ra. The ruins of the fort stand at an elevation of fifty feet above the adjacent plain, with very steep sides, and are faced with a revetment of burnt bricks. The fort forms a square of about

200 yards; the bricks are of the same antique Indian pattern as found at Vijnot.

The sides of the forts are honeycombed with excavations made by those in search of treasure and building material, and latterly by the railway engineers to obtain old bricks for ballasting purposes.

The fort was inhabited until about fifty years ago, when it was burnt down. The adjoining village contains the *Rozah* or *Khangah-mausoleum* of Hazrat Musa Nawab.

Serwahi was captured by Hassan Shah Arghun when marching from Bukkur to Multan, in 1525. Curious burnt clay-balls, about the size of a man's head, have been found among the ruins, which are supposed to have been used as missiles. It was one of the six fortresses of Rai Sahasi II., who died in 630.

NAUSHAHRA

Railway station is 107 miles from Rohri, and 173 miles from Multan. Ten miles to the north of this station there is the ancient site of a fortress, called Mau Mubarak,

Mau Mubarak. one of the six fortresses of Rai Sahasi II., so often mentioned. The ruins of twenty bastions and towers can be traced, and one of the former is still about fifty feet in height. The ramparts are about 600 yards in circumference, and the walls very strongly and thickly built. Tradition states that it was founded 300 years before the Christian era by a Hindu Raja, named Huskror. Six hundred years ago, a celebrated Shaikh known as Hakim Sahib established a shrine here, which contained a hair of the prophet, hence the modern name Mubarak, or auspicious. It is a place of pilgrimage for the devout Musalmans for hundreds of miles around. The fort was captured by Shah Hassan Arghun in 1525. Naushahra contains a population of 3,200.

Seven miles south of Naushahra there stands a brick tower, about seventy feet high, and fifteen feet square, in three storeys, called Pattan Minar. The tower is ornamented with some beautiful carvings in stone, evidently from Jesalmir: the carvings are deep rectangular incisions, similar to those at Vijnot; the walls are also ornamented with courses of carved brick. A copper plate, with a Pali inscription, was lately found here.

KHANPUR

Railway station, 133 miles from Rohri, and 147 from Multan, is a flourishing commercial town in the Bahawalpur State, on

the Ikhtiarwah, a navigable canal. It has a flat-roofed bazaar, and there is a fort in ruins 200 yards long and 120 broad. The country around when irrigated is fertile ; there are 18,000 inhabitants, but formerly the number was probably much larger.

A few miles distant the great desert of Rajputana stretches far to the east and south-east. The route to Islamgarh, fifty-five miles in a southerly direction, has been well described by a traveller in the following words: "Long and lofty ridges of sand-hills follow each other in ceaseless succession, as if an ocean of sand had been suddenly arrested in its progress, with intervals of a quarter or half-a-mile, or even more, between its gigantic billows, for, after ascending many hundred yards along a gradual slope, we would suddenly come to a deep descent, where our path lay across the line of waves, and on other occasions we would perhaps move parallel to them, with a steep wall of sand on one hand, and a gentle rise on the other."

Mithankot is thirty miles west of Khanpur, on the right bank of the Indus, in the British district of Dera Mithankot. Ghazi Khan, and opposite the point where the five rivers of the Punjab unite with the waters of the river Indus, and flow thence to the sea as one grand stream. The site of Mithankot has frequently been changed, owing to the encroachments of the Indus. The town has now been removed five miles from the river, and has lost all its commercial importance in consequence. In the vicinity of the town there is a handsome shrine sacred to Akil Muhammad. A species of *sambhar* is found in the dense jungles adjoining the Indus.

The Mazaris, Burdis, Jakranis, and other turbulent tribes inhabit the country between Mithankot and Burdika. They are a brave race, and most expert cattle-lifters. In 1839 these tribes constantly looted convoys with stores moving towards Afghanistan, and were not brought under the influence of law and order until the advent of General Jacob, who did much to civilise the wild tribes on the frontier of Sindh.

CHANI-DI-GOTH

Railway station is forty miles beyond Khanpur ; six miles to the west is the site of the ancient city of Uchh, on the left bank of the Panjnad river. The present town, or rather village, is small and unimportant ; it is erected on the mounds of ruins of the old city ; which, according to Arrian, was built by order of Alexander at the con-

fluence of the rivers. From the advantages of the situation it soon became rich and populous. It was the capital of one of the four principalities of Sindh, under Ayand, the son of Kafand, who reigned after Alexander left the country, and was till modern times by far the most important place in the province. The town was then named Askaland Usah, a corruption of Alexandria Uchcha. General Cunningham supposes it to be the Iskandar of the Chachnameh, which was taken by Chachh on his expedition against Multan.

Uchh has undergone great vicissitudes; it was captured by Mahmud of Ghazni, and also by Muhammad Ghorī; in A.D. 1524 it was stormed by Hassan Arghun of Sindh, who razed it to the ground. After the capture of Multan, Hassan ordered it to be rebuilt, and placed a large garrison in the fort as a basis for the security of his recent conquest. During the reign of Akbar, Uchh was permanently annexed to the Mughal empire, and formed one of the districts of the Multan Subah.

During Alexander's stay at Uchh, according to Curtius, the warlike tribes of the Sumbracæ, or Sambagræ, made their submission. They were one of the most powerful nations, and second to none in India for courage and numbers. Their forces consisted of 60,000 foot, 6,000 horse, and 500 chariots. Their descendants are supposed to be the present *Bhatīs* of Jesalmir, the *Bagris* of Bikanir, and the *Johiyas* on the banks of the Sutlej. Bagri means the inhabitants of the *Bagar*, or desert; and is applied to Jats as well as Rajputs.

Uchh is now in the Bahawalpur State. In the immediate vicinity are immense mounds of ruins, and it is regarded with considerable veneration by the Muhammadans, in consequence of containing five shrines of deceased Sayyids. It was one of the six fortresses of Rai Sahasi II.

Down to the time of Timur and Akbar, the junction of the Chenab and Indus took place opposite Uchh, sixty miles above the present confluence at Mithankot. It was unchanged when Rennell wrote his "Geography of India," in 1788, and still later in 1796, when visited by Wilford's surveyor, Mirza Mughal Beg. But early in the present century the Indus gradually changed its course, and leaving the old channel twenty miles above Uchh, flowed to the south-west, rejoining the former channel at Mithankot.

AHMEDPUR

Railway station is thirty miles from Bahawalpur. It is a considerable town, contains 10,000 inhabitants, and is the favourite

residence of the present and late Bahawalpur Nawab's Begams, and other ladies of the family. It was originally a military cantonment, and a residence of the Nawabs of Bahawalpur, in consequence of its vicinity to the fortress of Dilawar. The country around is well watered. The water is raised by the Persian wheel, and poured over the surface of the soil, which is divided into small enclosures or beds of about twenty feet square; by this arrangement the ground brings forth very luxuriant crops. The trees are numerous, well formed, and full of foliage, which give a garden-like appearance to the whole scene. The heat in summer is great, and, acting on the moist soil, renders the place rather unhealthy. There is a large fort, and a lofty mosque with four tall minarets, but the private houses are generally built of mud. Ahmedpur has manufactures of cotton, silk, and *lungis*, also fine unglazed pottery of a very superior description.

Dilawar. Dilawar is a large fortress, now nearly covered by the sand. For some distance around this ancient fort there are extensive mounds of ruins, showing that the neighbourhood was once densely peopled. Dilawar must have been a place of great strength, according to the native ideas of the arts of defence, but its safety principally lies in the difficulty of access, the road lying through a parched desert, totally void of water; so that a besieging army must draw its supply from a distance of fifteen miles. At the time of Atkinson's visit it contained the treasure of the late Nawab Bhawal Khan, vaguely estimated at £700,000. Here also was his *Zenana*, and hither he retired for relaxation from the fatigues of business, or for security when threatened with invasion.

BAHAWALPUR,

Two hundred and nineteen miles from Sukkur, and sixty-three from Multan, is the capital of the Bahawalpur State, two miles from the river Ghara, or Sutlej. The city is surrounded by a mud wall four miles in circuit, and has a population of about 13,700. The palace of the Nawab is a very fine building, in the Italian style, recently erected, and can be seen from the railway station.

Bahawalpur is the principal Muhammadan state under the Punjab government. The town was founded by Bahawal Khan, a Daudputra or son of David, of the weaver tribe of Shikarpur, in Sindh, a restless and turbulent chief, who was driven from thence, and settled here. The present Nawab, who was installed in November, 1879, on attaining his majority, is a lineal descendant of the founder,

but he has been specially educated and trained for his duties as a ruler by the fostering care of the British government.

The family of Daudputra claim to be of Arabian extraction, and trace their descent from Harun-ul-Rashid, Kaliph of Baghdad, but they are really of humble origin. The formation of the Bahawalpur State dates from about A.D. 1748.

The title of Nawab was assumed after the break-up of the Afghan Durani monarchy, under which the rulers of Bahawalpur were Deputy Governors. On the rise of Ranjit Singh, the Nawab solicited and obtained the protection of the British, which has been enjoyed ever since.

At the time of the first Afghan war the Nawab gave the English assistance, and again in 1847-48 during the rebellion of Multan. For these services he was rewarded by the grant of the districts of Sabzalkot and Bhong Bara, together with a life pension of one lac of rupees per annum.

Bahawal Khan was succeeded by his son, Sadat Khan, who was expelled by his elder brother. The deposed Nawab became a refugee in British territory and died in 1862. In 1863 and 1865 rebellion broke out in Bahawalpur. The Nawab was victorious in the field, but a fortnight after his final victory he died suddenly, not without suspicion of foul play. The present Nawab, then a boy of four years of age, was placed on the throne. During the minority of the young chief, the state was managed through a British Resident. The history of this Muhammadan is principally a repetition of internecine intrigues and troubles arising from the incapacity or neglect of the rulers, which characterise all native states that are not subjected to the reforming influence of direct British control. Its rise into importance is contemporaneous with British supremacy in the Punjab and Sindh. Its present ruler has commenced his reign under far better auspices and influence than his predecessor. Bahawalpur possesses a silk manufactory, introduced many years ago from Benares, and is famous for its silk *lungis* or scarfs.

Five miles beyond Bahawalpur the river Sutlej, or *Ghara*, is crossed by an iron girder bridge, 4,258 feet in length, consisting of sixteen spans, each 250 feet long. It is called the "Empress" bridge, and was opened on the 8th June, 1878, by Colonel Sir Andrew Clarke, R.E., K.C.M.G., C.B., C.I.E., Director-General Public Works, on behalf of Lord Lytton, then Viceroy and Governor-General of India.

A contingent, raised and disciplined by British political officers during the Nawab's minority, from the Bahawalpur State, served in the last Afghan war in 1878-80, and rendered the British valuable service.

After crossing the Sutlej,

THE PUNJAB

is entered. The Land of the Five Rivers has been the scene of the principal events in the history of India from the earliest period up to the time of its annexation to British territory. All invaders of India, excepting the English, have crossed the streams of the Punjab—the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej. These rivers eventually run into the Indus—the Nile of India—which forms a sixth stream of the Punjab, though it is not reckoned among them which give their collective name to the country. The Indus, for many long centuries before British occupation, was the boundary separating India from Afghanistan; to cross the Indus at Attock was to pass out of India. The Jhelum and the Ravi run into the Chenab; the former about 100 miles, the latter about 30 miles north of Multan; the Beas joins the Sutlej at the southern boundary of the Kapurthala State; the Sutlej joins the Chenab at Jallapur, about 50 miles below Multan; and the Chenab flows into the Indus at Mithankot, about 100 miles below Multan; the Indus then flows on through Sindh, carrying the waters of these five magnificent rivers to the sea.

The rainfall in the Punjab is very slight, and there are, therefore, many arid districts, but the deficiency in quantity of rain is partly provided against by a system of irrigation comparatively easy. The province is divided into five spaces or *Doabs*, called after the respective rivers which bound them, by combining the initial letters or syllables of each name. Thus the space between the Beas and the Ravi is called the Bari *Doab* (Land of Two Rivers), that between the Ravi and Chenab the Rechna, that between the Jhelum and Chenab the Chaj Jotch. The *Doab* between the Jhelum and the Indus river is called the Sindh Sagar *Doab*, Sindh being the local and ancient name for the Indus. The *Doab* between the Sutlej and the Beas is called the Bist Bisat or Jalandhar *Doab*.

The cultivation of the land in the *Doabs* was confined principally to the banks of the rivers, except in tracts lying close under the hills, where the rainfall is abundant; but by means of canals the greater part of each *Doab* is now irrigated. The Bari *Doab* canal supplies the districts of Gurdaspur, Amritsar, and half of Lahore.

The boundaries of the Punjab province extend on the west as far as Afghanistan and Khelat; on the north to

Kashmir and Thibet; the river Jumna and the North-Western provinces lie on the east; and on the south are Sindh, the river Sutlej, and Rajputana. The river Indus is thus within the limits of the province: the Derajat, a narrow strip of country on the west bank, stretching to the Sulaiman mountains, lies between it and Afghanistan. In the Himalaya range, the valleys of Kangra, Kullu, Lahoul, and Spiti, and those of the Hazara frontier, belong to the province. Three of the five rivers of the Punjab rise in this portion of the Himalayas; but beyond the Punjab proper a large district to the south of the Sutlej river, including the Ferözpur, Ludhiana, and Sirhind divisions, has always been considered part of the province. After the Mutiny the Delhi and Hissar divisions were included in the Punjab. The population numbers about 18,700,000 and 3,750,000 more in the native states, making a total of about 22,500,000. The Muhammadans make up fifty-one per cent. of the number, the Hindus forty-one, and the Sikhs eight. The bulk of the Muhammadan population, consisting chiefly of Pathans, is in the north-western hill districts. In the central division of the province are found Rajput Muhammadans, of whom the Bhattis are the principal, having been at one period a dominant race. They are descendants of Rajput emigrants from Bhathana in Rajputana.

The Jats in the Punjab number over 4,500,000, scattered all over the province. They are also numerous in Sindh, Rajputana, and in the vicinity of Agra.

The Jats and Gipsies. They furnished the greatest proportion of converts to the Sikh religion. Splendid soldiers, as well as excellent and industrious cultivators, they were the flower of the *Khalsa* army, both in the first and second Sikh wars with the British. In peace they are quiet and industrious, good-natured, given to manly sport, but addicted to strong drink. Their chiefs at different times have ruled provinces in India, notably at Lahore and still at Bhartpur. Aurangzeb forced many of the Jats to become Muhammadans, but afterwards, especially in the Punjab, they relinquished that religion and became followers of Guru Nanak. The Jats claim to be included in the thirty-six royal Rajput tribes. Great uncertainty and mystery exist as to their origin; some of them state that their forefathers came from Ghazni in Afghanistan, flying from forcible conversion to Islam. But it is generally accepted that they are the descendants of the ancient Getæ, or Juetchi, from Scythia, who invaded India at a very early period. Some high authorities consider that they entered India B.C. 1500,

and are the same as the Jarttika's mentioned in the *Mahabharat*, and also identical with the Santhii of Strabo, and the Jatti of Pliny and Ptolemy. Their original home was on the banks of the Oxus.

The gipsies of Europe are supposed by some recent writers to be of Jat origin ; their language, the *Romany*, has been analysed, and some words are traced to Sanskrit roots. Although the idiom as now spoken in England, Germany, Italy, and Hungary has a great admixture of Slavonic, Greek, and Norman words, the features of the gipsy resemble those of the Hindu.

The gipsies are spread over the surface of the globe, and are found in Europe, Asia, and Africa, always, as a rule, nomadic—wandering from the Himalayas to the Andes, and from the snows of Russia to the sierras of Spain. They have a common language, and recognise each other whether on the banks of the Neva, Tagus, Seine, Thames, Bosphorus, Indus, Ganges, or in the far Brazils.

There is fair shooting throughout the entire Punjab. The winged game consist of pigeon, grouse, partridge, quail, bustard (*ubara*), plover, *kulan*, snipe, ibis, flamingo, goose, and duck—the last-named very plentiful in the season. The wild animals found are the black buck, *nilgai*, panther, wild cat, *mongoose*, hyæna, fox, jackal, wolf, and the tiger ; but the tiger is very seldom met with, being only an occasional visitor from the Bahawalpur State. Snakes are abundant, and alligators frequent the rivers.

The history of the Punjab is chiefly comprised in that of Lahore, and of the invasions of Hindustan through the Khyber and Goomul passes, commencing from the indefinite period referred to in the *Mahabharat*, not less than 1500 years before the Christian era. The great battle recorded in that Hindu Iliad, as it has been rightly called, between the mythical Pandavas and Kauravas, occurred within the limits of the modern Punjab province, not far from the site of modern Delhi, south-west of Thaneswar and north-west of Karnal. The battlefield is now known as the Nardak. The Karnal and Ambala districts abound chiefly with legends of the great fights which centre about the holy city of Thaneswar. The salt ranges of the north-western portion of the province, and other places in the Punjab, are connected with the legends of the *Mahabharat*. There is, however, no correct history of the events of which the Land of the Five Rivers was the scene till the invasion through Bactria by Alexander the Great, 327 years before Christ. This great event is noticed farther on in the account of

Peshawar, and has also been briefly alluded to under Sindh ; it need not be referred to here at length. Alexander crossed the Indus at Ohind, in the Rawalpindi district, received the submission of the king of Taxila, or Takshasila, and, after crossing the Jhelum at Jalalpur, in the Jhelum district, he defeated king Porus, or Purra, the Rajput ruler of the Upper Punjab, with great slaughter, and afterwards founded the two cities of Nikæa and Bukephala. The former of these places, supposed to have been the scene of the battle with king Porus, is now called Mong, and the latter is now called Dilawar. Mong is six miles to the east of Jalalpur, and Dilawar is six miles to the south of Jalalpur. It was at the junction of the Beas and Sutlej that Alexander's troops refused to go farther towards the east, a direction that Alexander was very anxious to take, as the country beyond was fertile. Being unable, however, to persuade his army to advance, he was compelled to return. Part of his forces he embarked on the Jhelum, marching the remainder on the banks of the stream. Either route was long, encompassed by dangers, but only by one or other could the soldiers hope to see again their native country whence they had wandered so far.

After the departure of Alexander, the Punjab was ruled by a number of kings of Greek or semi-Greek descent, who in their turn were ousted by a succession of Scythian *Raos*. It was not until the seventh century of the Christian era that the Musalmans commenced their invasions, which went on continuously for the following ten centuries. The Sikhs then rose to power, and held the province ; and when, after the downfall of the Mahratta and the final collapse of the Delhi empire of the Great Mughal, the English occupied the territory on the river Jumna, the restlessness of Ranjit Singh under the presence of the new power caused a strain between the neighbouring rulers, which eventually led to the conquest of the Punjab by the British, and its annexation.

The mystery and the marvel of the English conquest of India has been so often remarked that one is afraid of falling into commonplace by referring to it. One may observe, however, that the country which made such constant resistance against the hordes of savage invaders who advanced through the passes on the north-western frontier, was not prepared for an invasion of a few traders from the far West, whose only object, in the first instance, was to obtain for themselves some of the fabled riches of the gorgeous East. The wealth and the power that these commercial adventurers possessed led the princes of India with whom they came into

contact to seek their assistance in the endless internal disputes caused by mutual jealousy, and in fighting the battles which were the consequence. English interests became mixed up with native affairs, and eventually this led to the subjugation of the whole of India. The Punjab was the last country annexed, thus reversing the current of the previous history of India, those regions being the very latest to submit to British authority which had been first to meet the invader heretofore.

The province of the Punjab is ruled by a lieutenant-governor, with a financial commissioner, a chief court of judicature—the bench being composed of two civilians and a barrister. There are the usual subordinate courts and courts of small causes. The lieutenant-governor is a member of the civil service in the Punjab, long acquainted with the province; and the secretary to government is also selected from the ranks of the same service, for a similar qualification.

SHUJABAD

Railway station, thirty-nine miles from Bahawalpur and twenty-four miles from Multan, contains a population of over 6,000, half of which are Hindus, and the remainder Muhammadans and Sikhs. The town is of some importance, being situated in a fertile district, and the local trade is considerable. The fort of Shujabad was built by Shuja Khan, one of the Pathan Nawabs of Multan under Ahmad Shah Durani. The town is about three miles from the left bank of the Chenab, well and regularly built, laid out with mathematical precision, and fortified with a loopholed wall of masonry.

In the vicinity of Shujabad indigo is grown and manufactured to a large extent. The quality is considered very superior, the colour being remarkably bright, and highly appreciated in Europe.

SHER SHAH,

On the left bank of the Chenab, is the river-port for Multan, eleven miles from that city. Until the Indus steam flotilla was abolished, all the steamers landed and shipped their cargo here. It was also the terminus of the Sindh, Punjab, and Delhi railway, previous to the opening of the Indus Valley railway.

The population of Sher Shah is about 2,000, equally divided among Hindus and Muhammadans. There is a travellers' bungalow, some fine gardens, and most extensive groves of beautiful picturesque palm-trees, which grow here very luxuriantly.

There is a very large and celebrated mausoleum, and pilgrimages to the shrine are made from long distances. About 170 years ago, and during the reign of the Mughal emperor Aurangzeb, a Muhammadan ascetic of great note and sanctity, named Sher Shah, came to Multan from Meshed in Persia, of which place he was a native. At that time the Mughal governor of Multan was prince Murad Bakhsh, who rebuilt the fort and encircled the city with a masonry wall and ditch. The Sayyid was in high favour, both with the emperor and governor, and with their help built the mausoleum of Sher Shah during his lifetime, and was interred in it after his death. The shrine is supported by a rent-free grant of land producing a yearly income of 4,000 rupees, and by the offerings of the faithful and the proceeds of an annual religious fair held in the spring, at which a considerable traffic in cattle, horses, ponies, camels, mules, donkeys, and country produce is carried on. About 20,000 people attend this fair. The shrine and the land are now held by the lineal descendant of the original grantee in the third generation. It is a place of considerable sanctity in the eyes of Muhammadans, who make pilgrimages to it from distant places, more especially from Sindh.

Eight miles from the opposite or right bank of the Chenab is

MUZAFFARGARH,

In the southern portion of the Sindh Sagar *Doab*, or the territory between the Chenab and Indus. It is the headquarters of the district, and lies on the road from Multan to Dehra Ghazi Khan. The population is about 3,400, less than half of whom are Muhammadans. There are the usual public offices, a staging bungalow, *sarai*, and dispensary. There is also a very good public garden.

In earlier times the district appears to have followed the fortunes of the town of Multan, forming part of the province throughout all the changes of rule in the Muhammadan period.

The last Muhammadan ruler of it was the famous defender of Multan against Ranjit Singh, Muzaffar Khan, the

Pathan viceroy of Multan under Zeman Shah, a grandson of Ahmad Shah, the founder of the Durani empire. It is to Muzaffar Khan that the present headquarters of the district owes its name, he having selected it as his residence, enlarged and surrounded it with a wall and other fortifications. Two brothers of the same Muzaffar Khan, Samand Khan and Ghazanfar Khan by name, founded towns in this neighbourhood, giving the names of Khanpur and Ghazanfargarh to them and to the estates of which they formed the centres.

The whole of the district, with the exception of a portion in the extreme south, held by the Nawab of Bahawalpur, was, at the opening of the present century, in the hands of this Muzaffar Khan. Throughout his struggles with the Sikhs it suffered in his cause until, in 1818, Ranjit Singh's army, advancing for the final attack upon Multan, stormed the towns of Muzaffargarh and Khanpur. From this time forward the northern portion of the district came under Sikh rule, and was administered by Dewan Sawan Mal and his son Mulraj. The southern portion, immediately above the confluence of the rivers, remained for some time longer in the hands of the Bahawalpur Nawab, subject to the payment of a light tribute to Ranjit Singh. The tribute being withheld, this portion also passed under Sikh rule, and was added to the jurisdiction of Sawan Mal. Sikh supremacy was maintained unshaken until the annexation of the province in 1849.

Twenty-seven miles farther north is

DERA GHAZI KHAN,

Two miles from the right or west bank of the Indus. It is a place of considerable importance, and must have been more important at a previous date, as it is surrounded with ruins of mosques and tombs. This was the residence of the former Durani governors. Its situation on one of the main routes from Central Asia and Afghanistan to Western India, made it naturally a large *dépôt* for transit trade.

The district of Dera Ghazi Khan, previous to the Muhammadan invasion in 711 by Muhammad Kasim Sakifi, was an important centre of Hindu population from a very early date; many of the towns are associated with ancient Hindu legends, especially with the mythical Punjab hero Rasalu. Extensive ruins exist at Sanghar and elsewhere. Dera Ghazi Khan has a population of 23,000.

About 130 miles still farther north is

DERA ISMAEL KHAN,

on the west bank of the Indus. The river encroaches here so frequently and rapidly that the site has to be changed every few years. The town is in the Derajat district, and a great centre for piece-goods, grain, and salt.

Dera means a camp or post, and is so named after a mountain robber, Ismael Khan, who had his headquarters here three centuries ago. It was in this district that Sir Henry Durand met his death by a lamentable accident, in 1871. While entering the town of Tank he was struck by the arch of the gateway, and precipitated from his elephant; his remains were interred at Dera Ismael Khan. The population is 23,000.

The Povindahs, a mixed Pathan confederacy of travelling merchants, half-traders, half-soldiers, have their Punjab headquarters at Dera Ismael Khan; they consist of various Afghan tribes. On arrival here they readjust the loads of their camels, and leave the weaker beasts and those with young to graze during the winter in the vast sandy stretches on either side of the river, the flora peculiar to which affords the best of grazing for camels. The old men, the wives, and families are also left behind at Dera Ismael Khan, while the rest proceed to the nearest railway station with the produce of Afghanistan, Samarkand, and Bokhara, generally consisting of silk, drugs, carpets, dried fruits, grapes, pistachio nuts, woollen stuffs, madder, sheepskin coats and cloaks; also horses, Persian cats, and greyhounds.

They travel in large *kafilas*, or caravans of several hundreds of camels, and four or five thousand souls. The Povindahs have frequently to fight their way through the different passes and defiles, leading through the mountains to the plains of Hindustan. These warrior traders, however, are generally successful, and manage to run the gauntlet with comparative immunity from loss as regards their merchandise, though they often suffer severely in life and person from the swords and matchlocks of the various robber tribes.

Before the opening of railways in the Punjab, the Povindahs marched their camels to Delhi, Agra, and Calcutta, the latter place being about 1,500 miles from Dera Ismael Khan. After disposing of their goods, and taking in a supply of European and Indian requisites, such as cottons, chintzes,

velvets, copper, tea, pepper, sugar, muslin, indigo, medicines, they return to their encampments in time to start before the hot weather sets in.

While those who proceed down country to dispose of the merchandise are absent, the members of the party left behind look after the grazing of the camels and occupy encampments. Their tents are made of black camel hair, and are called *kerris*, literally meaning black.

Sir William Patrick Andrew, C.I.E., chairman of the Sindh, Punjab, and Delhi railway, in his recent most valuable work, "Our Scientific Frontier," gives the following very picturesque description of a Povindah caravan on the march. He writes:

"It is interesting to watch a Povindah caravan winding its way through the Gomal pass, long trains of gaudily-equipped camels, their head-stalls ornamented with bands of worsted work and strings of coloured shells. On their backs are slung the covered *khajawahs*, containing the wives of the richer merchants. These form the main body of the procession, which is made up of other camels laden with bales of merchandise, droves of sheep, goats, troops of ragged urchins, screaming and laughing, in their endeavours to aid the women in maintaining some sort of order in the apparently chaotic mass. A few armed men, with knife, sword, and matchlock, guard the main portion, but a few hundred yards ahead may be seen a compact body of the fighting men of the clan, mounted and dismounted, all armed to the teeth, who constitute the vanguard. On either flank, crowning the heights with the greatest care, and almost military exactitude, move a similar body of footmen, whilst in rear follows an equally strong party, all on the watch for their hereditary enemies, the Waziris. As the caravan nears the halting-stage pickets are posted, the camels are unladen, and permitted to crop the herbage of the hills in the immediate neighbourhood of the caravan, but even here they are strongly escorted, and driven to the encampment as dusk draws on. The black blanket tents are pitched, fires lighted, and the evening meal cooked in readiness for the return of the camel escort. The food depends on the wealth and position of the family. Amongst the poorer, flour and water is kneaded around a smooth circular stove, and the cake left to bake in the embers of a wooden fire; a very palatable loaf is then made, and this forms the staple diet of the Povindah. The richer men indulge in mutton, fowls, and dried fruits, and all are great connoisseurs in snuff and tobacco. . . .

"The women of the Povindahs are unveiled and betray a

lively interest in European manners and customs ; they are independent in their manner, graceful in their bearing, and many are strikingly beautiful ; they are said to be chaste, and the lawless nature of their lords warrants this supposition. The children are merry little things, fair and chubby, eager to oblige, but most independent. If an Englishman rides up to a Povindah *kerri*, or encampment, the children clamour round, anxious to hold his horse, to show their kittens, to run races, or to earn a *pice* in any honest fashion. No sooner has one boy got the horse in his possession than there is a general struggle for the honour of riding him up and down the *kerri*, and it is not until one of the graybeards has threatened the urchins with condign punishment that they cease their uproar."

Yearly the Povindahs bring down about 50,000 camels laden with merchandise, 20,000 camels attending them for other purposes, and above 100,000 sheep, besides other animals.

The famous shrine of Sakhi Sarwar is thirty-two miles west of Dera Ghazi Khan, and is held in much veneration by Muhammadans and Hindus. The shrine is built on the high bank of a hill stream at the foot of the Sulaiman range.

It was founded in honour of the son of a great saint from Baghdad, named Saidi Ahmad, and afterwards known as Sakhi Sarwar. He performed some wonderful miracles, and was presented by the Delhi emperor with four mule-loads of money, with which the shrine was built.

It is a strange medley of architectures and religions, consisting of a Hindu temple, a monument to Baba Nanak, the Sikh Guru, the mausoleum of Sakhi Sarwar, the tomb of his wife, as well as a *Thakurdwara*. A splendid flight of steps leads from the bed of the river to these shrines, which form a great centre of pilgrimage to Hindus, Sikhs, and Muhammadans throughout the year.

Shaikh Budin, a mountain about 4,516 feet in height, is the hill sanitarium for the Bannu and Dera Ismael Khan districts. It is fifty-seven miles north from the latter, and sixty-four miles south of the former. The hill consists of bare limestone.

MULTAN.

The early history of Multan, and of the district as well, is as uncertain as that of the rest of the Punjab or of India. Multan city was originally known, according to the best

authorities, as Kasya-papura or Kasappur, derived from Kasyapa, one of the seven *Rishis*, sons of Manu, a direct descendant of Brahma, and consequently belonging to the greater gods of the Hindu pantheon. The fable of these *Rishis* is that they are represented in the heavens by the seven stars of the Great Bear, said to be married to the seven Pleiades, or *Krittikas*. This curious old tradition of Multan is an interesting proof of the importance of the place at the earliest period of Indian history. It has held a great position throughout its history. According to ancient native tradition Multan is said to be simply a corruption of the Sanskrit term *Malisthan*, or the seat or stronghold of the Mali tribe. Herodotus mentions that Darius before invading India sent Skylax, the Karyandian, on a voyage of discovery down the Indus, and he alludes to Kasya-Sapura, a Gandaric city then existing. Skylax reached the mouth of the Indus, and sailed through the Arabian Sea to the Red Sea, performing the voyage in thirty months. The description given by Herodotus of the position of the town Kaspapuros or Kasya-Sapura, and by Ptolemy of Kaspeira, identifies them with modern Multan; it was situated at the confluence of the Ravi and Chenab, which was then thirty miles below the present junction. It is called by other Greek historians the city of the Malli.

At the first recorded attack upon it, that by Alexander the Great, Multan was able to offer very formidable resistance to his troops. It is traditionally stated that the great conqueror was seriously wounded in the assault and capture of the citadel, which was led by himself personally.

The Malli tendered their submission to Alexander, who left Philip as his satrap at Multan. What his fate was appears to be unknown, but not long after Alexander's departure the Hindustani kingdom of Magadha was extended to the Indus, and it seems probable that the Greeks lost their influence in this part of the country as they did in the Upper Punjab, though they regained their position at a subsequent period. Multan must have been the principal city of the Punjab at the time that the territory of the Kaspeiræ extended from Kashmir to Mathura, towards the middle of the second century of the Christian era, or five centuries after the invasion of Alexander. The Greek or semi-Greek coins which are found in the cities of the Punjab belong to this period.

Some of the trade of India, consisting chiefly of silks and manufactures, must have been carried through Multan and Sindh, to the coast, and thence to ports in Arabia, in the Red

Sea, or up the Persian Gulf to the Euphrates, and thence across the Syrian desert into Phœnicia, and finally to Europe. The Arabs drove this commerce for many centuries, and they are the traders who probably brought the spices, perfumes, cinnamon, and cassia, mentioned in the Books of Genesis, Exodus, Kings, and Chronicles, the produce of Ceylon and the coasts of India. The passion for conquest aroused by the preaching of Muhammad and his descendants, led the Arabs to invade Sindh and to penetrate as far as the valley of the Indus. By the Moslem historians of this time, Multan is represented as the capital of an important province of the kingdom of Sindh, ruled by Chachh, a Brahman, who had usurped the throne of Sahasi Rai, the last monarch of the Rai dynasty.

The ancient city was formerly on the banks of the Ravi, and its site might be traced by the existing mounds in the direction of the *Suraj Kund*, or Pool of the Sun, a Hindu shrine of great sanctity, and the scene of a large annual fair. But that river left its course some centuries ago, probably in the seventh or eighth century, and now flows into the Chenab, thirty miles north of Multan. Though close to the Chenab and the Ravi, the country around Multan is comparatively desolate and barren; cultivation does not extend beyond from three to twenty miles from the banks of the rivers. Multan probably means the "City of the Temple of the Sun," a corruption of the words *Molo-sthana-pura*. In the history of the conquest of Multan in A.D. 650, by Chachh, Raja of Sindh, Sikka and Multan are always called Sikka-Multan, and it is conjectured that the name Multan belonged to the fort on the north bank of the Ravi, and that Sikka was the present city of Multan, on the south bank of the river, which then ran between the two. In later times the name Multan alone is given, and the distinction is lost.

It was near the close of the reign of Chachh that the Muhammadans first invaded Sindh, under an adventurer named Haras, about A.D. 659. He was successful in his first raid, but four years afterwards was killed in repeating the attempt. Similar attempts were made afterwards by adventurers, but nothing like a conquest followed till a vessel, carrying presents from the king of Ceylon to Khaliph Walid, was attacked by ships belonging to Debal, supposed to be Bambura. In revenge, Debal was twice unsuccessfully attacked by orders of the Khaliph, but was eventually reduced after a siege. The force sent by the Khaliph was under the command of Muhammad Kasim Sakifi, who, proceeding inland, attacked

and killed Raja Dahir near his capital at Alor, now in ruins, opposite Sukkur on the Indus. He then passed on to Multan, where he met with a resolute opposition from Bajhra Taki, who held the city during a siege of two months, when it yielded and was plundered.

When Multan was captured by Muhammad Kasim Sakifi in A.D. 714, there was a temple of the Sun god with an idol, called Malisthan, resorted to by the people of Sindh, who presented rich offerings to it. The temple was in the centre of the city, the idol being seated on a throne of brick and mortar, but covered with red leather. Its eyes of precious gems were alone visible, and its head was covered with a crown of gold. Great treasure was found under it; but the idol was allowed to remain for the sake of the revenue derived from the pilgrims. The creed of Islam was at the same time forced on the people, and a mosque erected out of the proceeds of the spoil. The Muhammadans destroyed the idol about A.D. 976.

The Hindus restored the temple and the worship of Malisthan two centuries later, but both were destroyed by Aurangzeb. When the Sikhs looted Multan, in 1818, no trace was found of the temple; and in 1852 its site was unknown, but it is supposed to have been between the *De* gate and the *De* drain, where the Jama Masjid stood. This the Sikhs turned into a powder magazine, and it was accidentally blown up in 1848.

For a century and a half after these events the Arabs held doubtful sway in Multan and Sindh, and the authority of the Khaliphs, which was then on the decline, finally ended about A.D. 871, when Multan became the capital of one of the two independent and flourishing kingdoms established in Sindh; the other being Mansura, near the now ruined city of Brahmanabad, about forty-seven miles north-east of Haidarabad. The Amir of Multan, about A.D. 915, is described as an Arab of the noble house of Khoraish, named Abu-l-Dalhat-al-Munabha, a powerful monarch with a paid army, his territory including Kanauj as a province, extending in one direction to the frontier of Khorasan, and in the other to Alor, which was the boundary of the Mansura kingdom. Multan is said to have been at that time surrounded by 120,000 hamlets. The Temple of the Sun was still an important source of revenue from the pilgrims, who flocked to it from all parts; and it had also a political significance, for a threat to injure the idol was sufficient to make the neighbouring princes refrain from hostilities.

The independence of Multan was lost about A.D. 978,

when Hamid Khan, an Afghan of the Lodi family, under the Ghazni dynasty, was appointed governor of the province, the kingdoms of Multan and Mansura having both fallen in the Ghazni invasion of India. For a short time the Multan governor owed allegiance to Mahmud, son of Sabuktagin, the Ghazni conqueror of Lahore, who defeated Anang Pal, Raja of Lahore. But not long afterwards Multan is supposed to have shaken off the Ghazni allegiance, and to have become part of the dominions of the Sumras, a Rajput dynasty which had arisen in Sindh. The history of this event is obscure, but there is no doubt that towards A.D. 1193, Multan was reduced by the Muhammadans, after Muaz-ud-din bin Sham, called Shahab-ud-din, of the house of Ghor, had defeated Pithora Rai of Delhi. The governor of Multan at this time was Nasar-ud-din, son-in-law of Kutb-ud-din, afterwards emperor of Delhi. This chief afterwards declared himself king of Sindh, extended his territories considerably to the east of the Sutlej, towards Sirsa and Hissar, and reduced the kingdom of the Sumras in Sindh to a small tract near Tatta. For twenty years he maintained his independence. The city at that time was besieged and taken by Shams-ud-din Altamash, king of Delhi, and Nasar-ud-din was drowned in the Indus whilst attempting to escape. Multan for 170 years remained subject to Delhi; but shortly after the invasion of India by Tamerlane, it was for a second time independent under Afghan adventurers, who, however, were overthrown about A.D. 1526, when Baber invaded India and seized Multan. From A.D. 1555 it remained under Akbar and his successors, forming a portion of the Mughal empire, and thenceforward was ruled by a provincial governor, who was appointed by the emperor.

For 180 years there was no change in the government at Multan, but when the power of the Mughals over their distant provinces was declining, in the year 1738, after Nadir Shah's invasion of India, a Sadozai Afghan, named Zahad Khan, was appointed Nawab of the district by the emperor Muhammad Shah. The Afghan Nawabs who succeeded him were continually engaged in internal conflicts with their relatives for the position of Nawab, or in repelling attacks of the Sikhs, till the time of the first attack on Multan by Ranjit Singh in 1802. Multan was at that time governed by Nawab Muzaffar Khan, an able man, whose rule commenced in 1779. He repelled several attacks made by the Sikhs, but usually he was obliged to pay heavy ransoms to induce Ranjit Singh to retire. The Sikh king, however, had determined to take the place, and he made a final attempt in 1818. Muzaffar Khan, with

only 2,000 men, held the fort from February to the 2nd June, when he fell, together with five of his eight sons and an unmarried and favourite daughter, fighting sword in hand. Her desperate and heroic defence of her father's wounded body and her own honour elicited the admiration of even her savage and brutal Sikh assailants. She died sword in hand, fighting to the last. The garrison had been reduced by death and by bribery to a few hundred men. Two of the sons accepted quarter and were saved. At this siege the great Bangi gun, called Zamzama, now placed as a curiosity in front of the Lahore Museum, was brought from Lahore, and fired twice with considerable effect. The Sikhs left a garrison of 600 men in the fort, and retired to Lahore: thus ended the rule of the Afghan Nawabs of Multan. Under the Sikh rule, governors of Multan were appointed, the last and best of whom was Sawan Mal, who was nominated in 1821. In 1829 the whole province was given to him. By offering protection to the inhabitants of the neighbouring districts, he was enabled to improve his province; and he developed its resources by making in the Multan district a canal 300 miles in length. He is said to have accumulated wealth amounting to a crore of rupees, which, after the death of Ranjit Singh, the Lahore Durbar attempted to secure by the imposition of heavy fines. Sawan Mal was murdered by a soldier under arrest for theft, who shot him on 11th September, 1844. He died a few days after. His son Mulraj succeeded, and was the last of the Sikh governors of Multan. He resigned his office to the British Resident and Sikh Durbar at Lahore, when the government was entrusted to Sardar Khan Singh Man, and Mr. Vans Agnew, C.S., was appointed political agent, with Lieutenant Anderson as his assistant. On the 19th April, 1848, two days after their arrival, they were treacherously cut down and severely wounded, when inspecting the fort in company with Mulraj. They escaped to the *idgah*, a strong building a mile to the north of the fort, but the next day their Sikh escort went over to the enemy, and the wounded officers were murdered.

When the murder of Mr. Vans Agnew and Lieutenant Anderson at Multan became known, a delay of some months till the cold season commenced was deemed necessary before a force could be sent to avenge the crime; but Lieutenant Edwardes, employed in the revenue settlement at Bannu, beyond the Indus, on the frontier, learning what had happened, started at once on his own responsibility, at the head of a force. He was joined by other levies, and defeated Mulraj

on 18th June, 1848, driving him into the citadel of Multan. Later on, a body of 7,000 British troops, under General Whish, was sent to besiege Multan. The force was joined by a further contingent of 5,000 men under Sher Singh, an influential Sikh Sardar. This man, who had sworn eternal fidelity to the British, went over to the enemy, and soon after the siege commenced General Whish was obliged to retire and to entrench himself. The old Sikh troops were assembling, and great commotion existed throughout the Punjab. Another campaign seemed inevitable. Sher Singh soon left Multan, his interests not coinciding precisely with those of Mulraj, and boldly marched towards Lahore.

The city was first attacked in September, 1848, but the British force was beaten back and obliged to retreat on September 16th. Reinforcements had then to be waited for during several months; a renewed attack was made on the 25th December, 1848.

Mulraj offered a resolute defence, and after severe fighting the city was taken by storm on January 2nd, 1849. But the citadel did not surrender till January 22nd, after the walls were breached and the assault was ordered, when Mulraj surrendered at discretion. He was tried and sentenced to death, but the Governor-General, on the recommendation of the judges to mercy, transported him for life. He died at Calcutta the following year. Multan has since been under British rule. There is a monument in the fort to the memory of Vans Agnew and Anderson, in the form of an obelisk.

General Whish left Lieutenant Edwardes at Multan and joined Lord Gough, who was just beginning the second Sikh campaign.

In 1857 the native troops at Multan mutinied, and were disarmed. They, however, charged and took the guns of the European artillery, attacking the men with clubs and bed-posts while at dinner. They were repulsed, pursued, taken, or destroyed by the agricultural population, who rose against them. It is noteworthy that Skinner's Horse, although almost entirely composed of Muhammadans of good birth of the Delhi territory, remained staunch to the last, and helped to suppress the military *émeute* as well as the rising of the Kharral tribes in the adjacent district of Montgomery.

The Multan division, which is under the Lieutenant-Governor of the Punjab, comprises an area of 5,880 square miles, and a population of 1,712,394 persons; it includes the western portion of the Bari Doab and part of the Rechna

Doab ; the former lies between the Sutlej and the Chenab, and the latter across the Ravi on the north. The two rivers, the Ravi and the Beas, flowed at one time farther towards the south than they do now, before they joined the Chenab and Sutlej, and their original course can be distinctly traced. There is a high dorsal ridge running from Montgomery, forming part of the sterile region called the *bar*, the country through which the Ravi and Beas once flowed. Of the population of the district the Hindus form only about fifteen per cent., the Musalmans over eighty-four per cent., inhabiting 1,300 villages, with a rural population of about eighty persons to the square mile. The language spoken is known as Multani, differing considerably from Punjabi. The urban population shows a total of 88,100, of which 69,000 belong to Multan, and Shujabad and Kahrur have 6,500 and 4,800 respectively. The villages are chiefly grouped on the irrigated lands, but the population of the *bar* is very sparse and scattered. Numerous ruins are found throughout the district; those at Atari have been recognised by General Cunningham as the remains of the city of the Brahmans, taken by Alexander the Great during his invasion of India.

The cultivation of the land has improved and been extended since the annexation to British territory, but except where Hindu capitalists have obtained a hold on the soil, the cultivation is below the ordinary standard of the Punjab. The land is badly ploughed and seldom manured ; the seed is sown broadcast and produces thin crops, far inferior to what might be expected where abundant irrigation exists. Rice, indigo, cotton, wheat, and some inferior grains are produced. Wages average from two to four annas a day for unskilled, and from six to nine annas for skilled labour. The total area of land assessed for land revenue is nearly 4,000,000 acres, of which less than one-fifth is actually under tillage ; one-fifth is cultivable, but as yet unreclaimed, and three-fifths consists of uncultivable waste.

The town of Multan is the commercial centre of the district, but Shujabad, Kahrur, and some other towns have their bazaars. The chief articles of trade are sugar, indigo, wool, and *gli*. Silk and fine cotton fabrics are made at Multan, and in almost every village a coarse cotton cloth is produced for home consumption. Indigo is largely manufactured from the raw material. Beautiful coloured tiles and pottery are also made at Multan. Of the revenue six lacs are received from the land ; salt, stamps, and custom duties make up the remainder.

The district is administered by a commissioner, deputy

commissioner, assistant, and two extra assistant commissioners, besides the usual judicial, medical, and other officers. Education is neglected, especially by the Muhammadans; the Hindus contribute forty-six per cent. of the children who attend schools, though they form only one-fifth of the population of the district.

Multan is the point of junction with the Lahore and Multan section of the Sindh, Punjab, and Delhi railway, opened in 1864, and the Indus Valley State railway, opened in 1878. As stated above, it has a population of about 69,000 Hindus and Musalmans.

Though the fortress has been dismantled, the city walls remain, in shape an irregular octagon. They had forty-six bastions; four gates are still standing. The circuit of Multan, including suburbs, is about three miles. The walls were built by the youngest son of Shah Jehan, who was governor for a few years. The remains of Hindu occupation are only several gigantic stone rings, called *Mankas*, and some fragments of statues in a temple near the *Haram Darwaza*; the roofless temple of *Prahladpuri* in the fort, and the *Suraj Kund*, a tank five miles from the town on the Bahawalpur road. Muhammadan remains consist of several long brick tombs of the *Nao-gazas*, or "nine-yarders," the giant *Ghazi* and *Shahid*, "warriors and martyrs" for the faith, who are all supposed to have been of gigantic size. There are twelve of these tombs, varying in length from ten to upwards of fifty feet, all close to one of the gates either of the fort or city. Hindus as well as Muhammadans pay them devotion, and place lights before them on Fridays. Some allege that they are Buddhist remains. The most remarkable tomb is that of Rukhn-ud-din, the grandson of Bahawal Hak, who was considered for fifty years the great saint of Multan, and died in A.D. 1214. It is known as the Rukhn-i-Alam, a fine building, fifty-one feet diameter inside, perpendicular walls forty-one feet high, supported by sloping towers at the angles. The dome is fifty-eight feet diameter and one hundred feet in height. It forms a striking object for nearly fifteen miles from the city. The exterior is ornamented with glazed tile panels and string courses and battlements. Rukhn-ud-din and about one hundred of his descendants are buried within the walls.

The Hindu temple known as *Prahladpuri* is of great antiquity, and is mentioned in the *Vedas*. It is alleged to be built on the site which was the scene of the fourth incarnation of *Nursingh*, the half-man, half-lion *avatar* of Vishnu, the second person in the Hindu triad.

The Hindu tradition is that a giant named Hurnakus once ruled the kingdom of Multan. Brahma promised him that he should not meet his death by god, man, or beast; neither should fate take him on the earth, in the air, in fire, or in water, by sword or bow, by night or day. Consequently he became puffed up with pride, fancied he was immortal, and directed his subjects to pay him divine worship. The giant's son, named Prahlad, who was a devout follower of Vishnu, refused to comply with his father's behests. Incensed at this disobedience, Hurnakus resolved to kill his son, and mockingly desired to know if Vishnu the omnipresent would come to save him. The son, nothing daunted, replied that his god was "Here!" at the same time striking with his hand one of the pillars of the palace. The pillar immediately opened, and revealed Vishnu with the head of a lion and the body of a man, who, seizing the impious Hurnakus, tore him to pieces. As this occurred in the evening, Brahma's promise is not considered to have been infringed. The temple, having been the scene of this incarnation, is held in the highest veneration by the followers of Vishnu, who is locally worshipped under the name of Nursingh.

About A.D. 1100 the Muhammadans erected a lofty domed tomb over the remains of a celebrated saint, Shaikh Baha-ud-din Zakiria. This tomb was built close to the temple of *Prahladpuri*. The saint's grandson, Rukhn-ud-din-i-alam, had also a great reputation in Multan and Sindh. He was buried in the fort. Shaikh Baha-ud-din's tomb is known as the Bahawal Hak, and Rukhn-ud-din's as the Rukhn-i-alam.

The close proximity of the Bahawal Hak to the *Prahladpuri* temple, and the desire of the Hindus to raise the spire of the latter to the same height as the Muhammadan tomb, was the cause of serious riots in September, 1881, between the two religious sects. A large quantity of property was destroyed, and though no lives were lost, many persons were injured. The whole of the troops in cantonment were called out, and had to occupy the city until order was restored. The matter was referred to the supreme government, and the terms proposed for the settlement of the dispute were accepted by the Hindus. They have been permitted to raise the spire of their temple to a height of thirty-three feet, and have been given a piece of ground on which to sink a well of their own. The well which has hitherto been used by Muhammadans and Hindus alike, and was the cause of frequent disputes, has been given up to the exclusive use of the Muhammadans.

The Hindus of Multan are historically depicted as intolerant and turbulent, although intolerance is not generally a trait of the Hindu character in other parts of India. In consequence, however, of this characteristic they have often, it is said, incurred the just resentment and chastisement of their Muhammadan rulers. Aurangzeb is said to have massacred 10,000 persons for desecration of Muhammadan mosques and shrines; and earlier Muhammadan rulers have doubtless, as traditionally alleged, been equally severe in repressing and punishing the tendency to resent and insult Muhammadan dominance and desecrate the holy places of the latter. The supremacy of the Hindus during the Sikh *régime* undoubtedly imbued them with fanatical and masterful hostility towards their Muhammadan neighbours, hostility in which they could then safely indulge to almost any length short of taking human life. But it is instructively noteworthy that even in the full zenith of Ranjit Singh's power, and of the local power of the orthodox and bigoted Hindu Dirvans, sanction could never be obtained to the construction of the present lofty spire of the temple, nor to its restoration to its present form; and that it remained for the tolerant and liberal British government to accord the sanction. Both Ranjit Singh and the Dirvans, however well disposed to grant the petition, never dared to risk the outburst of contending religious feeling, to which they were well aware that it would most certainly give rise.

The Hindus of Multan have prospered and grown rich under British rule, and they were labouring under the hallucination that while money could do anything, the government were likewise afraid of them, and would not forcibly repress riot and disorder. In this respect they were the unhappy victims of designing intriguers, who are now, it is to be hoped, fully convinced of the unfortunate deception by the result of their violent misconduct, as far as it affects themselves.

Previous to the capture of Multan by the British, a large dome-roofed building stood in the centre of the fort. This building, as well as the two Muhammadan tombs, and the Hindu temple mentioned, were used by Mulraj as powder magazines. During the siege a shell pierced the dome of the Jama Masjid, and blew the whole building into the air. The other tombs and temples also suffered severely. Five hundred of the garrison were killed by this explosion, and 400,000 pounds of gunpowder and a large quantity of stores were destroyed.

After the annexation of the Punjab, both Muhammadans

Jat, Rajput, Kathias, Sials, Bharwanas, and Bhattis tribes. The Rajput element predominates, and has always maintained to a greater or less extent its independence. The lawless and turbulent nature of the people have been noted for centuries; robbery and cattle-lifting are recognised as honourable professions. Arrian in his history mentions the stubborn resistance made to the Macedonian troops by the Malli and Kathæans, still called Kathias, inhabiting the banks of the rivers Jhelum and Chenab and the Ravi in its lower parts and near its junction with the Chenab. The more northern district was the home of the Kathæans, and Multan the capital city of the Malli, Kot Kamalia and Harappa being their chief towns. The capital town of the Kathæans was Sangala, on the borders of the Jhang and Gujranwalla districts.

CHANNU

Railway station is 57 miles from Multan and 150 miles from Lahore.

Tulamba is situated about two miles from the left bank of the Ravi, and ten miles north-west of Channu. It is identified as one of the chief cities of the Malli, conquered by Alexander the Great during his campaign in the Punjab. The im-

Tulamba. portance of Tulamba is purely antiquarian. The modern village is built of brick taken from an old fortress lying one mile to the south, which is said to have been abandoned in consequence of a change in the course of the Ravi, which cut off its water supply, about the time of Mahmud Langa (1510 to 1525 A.D.) This fortress was not of great strength. Its antiquity is vouched, on the authority of General Cunningham, by the size of the bricks, which are similar to the oldest in the walls and ruins of Multan. It is said to have been also taken by Mahmud of Ghazni. Timur, though he plundered the town and massacred its inhabitants, left the citadel untouched, because its siege would have delayed his progress. General Cunningham, by whom the place was twice visited, makes the following estimate of its former size: "It consisted of an open city, protected on the south by a lofty fortress 1,000 feet square; the outer rampart is of earth 200 feet thick and 20 feet high on the outer face or *fausse-braye*, with a second rampart of the same height on the top of it. Both of these were originally built with large bricks, 12in. by 8in. by 2½in. Inside the rampart there is a clear space, or ditch, 100 feet in breadth, surrounding an inner fort 400 feet square, with walls 40 feet in height; and in the middle of this there is a square

tower or castle 70 feet in height, which commands the whole place. The numerous fragments of brick lying about, and the still existing marks of the course of bricks in many places upon the outer faces of the ramparts, confirm the statement of the people that the walls were formerly faced with bricks."

The modern town contains the *thana* office and a branch post-office. Population, 2,200.

Twenty miles south-west of Tulamba is the ruined fortress of Atari, once evidently a place of great strength. The site is identified with the "Great City of the Brahmans," taken by Alexander in his invasion of India. The citadel is 750 feet

square and 35 feet in height, with a central tower of 50 feet. The present town is modern and of no importance. On each side immense mounds of ruins extend for a great distance, covered with huge bricks, whose large size again attests their great antiquity. There is no tradition among the people as to the origin or history of these remains.

Twenty-six miles north-west of Tulamba and thirty-six miles south-west of Jhang town, is Shorkot. There are some very extensive ruins here, much similar to those at Sehwan; the most remarkable object is a high mound of earth surrounded by a brick wall, which can be seen from a circuit of six or eight miles. Native tradition represents it to have been the capital of a Hindu Raja named Shor, who was conquered by a king from the West, considered by Sir Alexander Burnes to have been Alexander the Great.

General Cunningham also identifies Shorkot with a town of the Malli, captured by Alexander the Great, and visited by Hwen Thsang ten centuries later; from the description of coins found in the ruins, he thinks that the town flourished under the Greek kings of Arriana and the Punjab. It is supposed to have been destroyed in the sixth century by the White Huns, and restored in the tenth by the Brahman kings of Kabul and the Punjab.

CHICHAWATNI

Railway station is 79 miles from Multan and 129 from Lahore. Fifty-six miles north-west of this station is the town of Jhang, headquarters of the district, to which a

mail-cart runs daily; the population is about 9,000, nearly equally divided between Muhammadans and Hindus. The Civil station, called Maghiana, is about three miles distant, and contains about 12,600

Jhang and
Maghiana.

inhabitants, making a total of 20,600. The town was founded in 1462 by a Sial chief called Mal Khan, and was for a long period the capital of a Muhammadan principality.

At Maghiana there is a great annual gathering, of a semi-religious character, at the site traditionally marked as the last resting place of Hir and Ranjha, two historic characters, whose heroic deeds and love and faith for each other form the burden of several popular ballads and stories of folk-lore. It has never occurred to these simple peasants to dispute the strict historical veracity of these legends. They are too long and too diffuse for insertion in a work of this kind. But assuredly no truer or more significant indication of popular feeling can be obtained than that depicted in such ballads as are recited and sung in different parts of this province, with the invariable result of keenly affecting the feelings of the people. Of these may be instanced the *Challa* of the Northern, the *Jugni* of the Central, the *Kissra* of Hir and Ranjha of the Southern Punjab, and the native lament on the untimely death of the late General Nicholson.

The district of Jhang is very wild, and chiefly inhabited by pastoral nomads, who graze their cattle on the vast *bars* or desert plains which form most of this tract; they live in hamlets of thatched huts, which can be removed in a few hours, and re-erected in another place. Herds of wild horses roam over the desert uplands. Ravine deer, wild pig, and waterfowl are very plentiful.

The ruins on the rocky eminence at Sangtawala Tiba, near the Jhang and Gujranwalla boundaries, surrounded by a swamp which must have been formerly a large lake, have been identified with the ancient site of the Sakala of the Brahmans, the Sagal of Buddhism, and the Sangala of the Greek historians. This was one of the first places where the Aryans stayed before moving farther south, and here they erected a fortress. In the *Mahabharat* the situation is described as beautiful, with silvery lakes and pleasant paths through groves, of *pilu*. It was here that King Kusa was attacked by seven kings with large armies, who desired to carry off his lovely bride Parbhavati. King Kusa, nothing daunted, marched out on his war elephant, to meet the invaders. He then shouted with such a loud voice that the sound was heard over the whole earth, according to the legend, and the seven kings fled in mortal terror. This amusing myth is perhaps the only record of an important event. What we learn from history is more prosaic—Alexander's forces besieged the fortress, and took it by assault. When Hwen Thsang visited Sakala

in A.D. 630, it contained a large Buddhist monastery and two topes, *stupas*; one of them was erected by the emperor Asoka.

Jhang was ruled for centuries by the Sials, a family of Rajput origin, who settled here early in the thirteenth century. The first of the family was Rai Shankar, of Daranagar. His son Sial, who gave the name to the tribe, was converted to Muhammadism by the celebrated saint, Baba Farid-ud-din Shakarganj of Pakpattan. His descendants continued to reign until the beginning of the present century, when Ranjit Singh conquered and annexed the country. In 1847, the district, in common with others, came under British rule. Ismail Khan, the lineal representative of the Sial family, rendered at this time important services against the rebels, and was rewarded with a pension. Again in 1857, the Sial chief raised a few troops of cavalry, and served in person on the British side, for which he received a *jagir*, an increase of his pension, and the title of Khan Bahadur.

Chiniot, fifty-two miles from Jhang, with a population of 10,731 souls, is a town of considerable antiquity, believed to have been founded about the same time as Lahore. Chiniot is a corruption of Chandanot, meaning Chandan's asylum or house. It was founded by a king's daughter, Chandan, who was accustomed to hunt in man's attire. While on one of her expeditions, she was so charmed with the site, hill, river, and plain, that she ordered a town to be built on the spot. Most of the houses are made of burnt brick, and the masonry is excellent. Its solid, well-built aspect, unusual in these parts, strikes a visitor more than anything else. Some small hills are scattered within the precincts of the town, with remains of old foundations and other marks of masonry, showing that they were once inhabited. It is said that during the lifetime of Rani Chandan, the river Chenab washed the sides of the western hills, on which stands the magnificent shrine of Shah Jamal. The present course of the river Chenab affords the best scenery in the district. The waters confined in the hills burst from them with tremendous roaring and hurry down in numberless eddies and whirlpools. The slopes on either side the river are covered with shady trees and small buildings, which afford a hospitable shelter from both sun and rain to travellers. The Kerana hills, twenty miles from Chiniot, afford good scenery, especially during the rainy season. Some interesting specimens of old architecture are to be seen here. Foremost among these are the mausoleum of Shah Barham, built of marble of different colours, and the

mosque of Nawab Sadullah Khan Tahim, the physician-minister at the Court of the emperor Shah Jehan. It is an extremely handsome edifice of hewn stone, obtained from the hills near Chiniot. The pillars that support the western portion of the mosque underneath the domes are singularly chaste and elegant in design. The artificers of Chiniot, masons, carpenters, wood carvers, and painters, are excellent workmen. The architect of the celebrated golden temple at Amritsar was a Chiniot mason, and Shah Jehan freely employed his fellow craftsmen in building the famous Taj, at Agra, founded in memory of the emperor's beloved wife. Among the chief exports of the town are cotton, wool, hides, and horn.

Kot Kamalia is about fourteen miles north from Chichawatni, and ten miles from the right or west bank of the Ravi. The town of Kamalia contains about 7,600 inhabitants, chiefly Kharrals and Kathias; the latter are supposed to be descendants of the Kathæans of Alexander's time. This was the first city taken by Alexander in his campaign against the Malli. Masson supposes that Kamalia was the fortress where the great Macedonian hero was wounded in storming the citadel. In revenge he put the whole of the garrison to the sword. After that event Kamalia is not mentioned in history for 1,600 years, excepting by vague and unreliable Hindu tradition. In 1798, when Shah Zaman invaded the Punjab, Muzaffar Khan, governor of Multan, attacked Kamalia and expelled the Sikhs, but finally, in 1804, it fell into the hands of Ranjit Singh. The last stirring event was its capture by the Kharral rebels in 1857, when they held the town for a week and completely sacked it. The assistant commissioner was killed in its vicinity.

There are the remains of a fortress built of large bricks and other ruins having the appearance of great antiquity.

Kot Kamalia has a considerable trade with Jhang. There are the usual public offices, *thana*, post-office, *sarai* with accommodation for Europeans, also two schools.

HARAPPA

Railway station is thirteen miles from Montgomery. A few miles from it, on the left bank of the Ravi, are the extensive ruins of the ancient city of Harappa, the circuit of which is three miles. It was evidently destroyed by violence, but in what age, by what enemy, is a question beyond modern solving. We may believe, perhaps, that Harappa was one of the towns of the Malli attacked by

Alexander, into which a great body of the Indians had fled for safety to escape the cavalry sent against them under Perdikkas. But it was probably destroyed by the Arabs, A.D. 713, under Muhammad Kasim Sakifi, who treated several cities in the Punjab in the same way, the story of which is still told among the people. There are remains of a large square building, perhaps a Buddhist monastery, but few traces are found of buildings. The ruins of Harappa were extensive enough to furnish brick ballast for about 100 miles of the railway; in this manner several of the large mounds have been entirely cleared away.

There is a tomb twenty-seven feet long, of a Muhammadan saint named Rushah, held in great veneration, who is said to have been killed in the early days of Islam. The saint's signet and two other rings are on the tomb in stone, the first weighs about ten maunds and the two others four maunds each.

General Cunningham identifies Harappa with the *Po-fa-to-lo* of the Chinese pilgrim, who remained here for about two months to master the principles of the Sammitiyas sect. The population was then immense, and the city contained four Buddhist *stupas* and twelve monasteries, besides over twenty Hindu temples. No Greek coins have been found in Harappa, but thousands belonging to the Indo-Scythians and their successors.

Hindu tradition assigns the foundation of Harappa to a Raja of the same name, but the crimes of the founder, who claimed seigniorial rights on every marriage, are said to have drawn down the vengeance of Heaven, and the site remained uninhabited for several centuries.

Harappa is now a mere hamlet, and of no importance; it is the headquarters of the district *thana*.

MONTGOMERY,

Situated in the midst of an arid region on the central ridge of the Bari *Doab*, a small town of about 3,100 souls, has a railway station halfway between Lahore and Multan, 105 miles from each; it is an engine-changing station. It was made the centre of the district on the opening of the railway; the headquarters were previously at Gugaira, twelve miles to the north, on the river Ravi. The village of Sahiwal was selected, and the station was laid out in 1864. It takes its name after Sir Robert Montgomery, then Lieutenant-Governor of the province. There is a district court-house,

sessions-house, jail, and dispensary, a *Dak* bungalow, and a *sarai*; also a small church.

Montgomery, although now a desert plain, was at one time a highly cultivated and densely populated district, which the ruins of many cities testify, as well as the old channels of rivers and canals now waterless. This great change is supposed to have arisen from an upheaval of the tract by an earthquake causing the rivers to forsake their old beds. The modern town was founded in the fourteenth century by Khan Kamal, a famous Kharal chieftain.

Ten miles from Montgomery is the lofty ruined fort of Bavanni. Bavanni, on the old bank of the Ravi, standing sixty feet above the level of the surrounding country. It was restored several centuries ago by a Muhammadan named Wali Bavanni, hence the name. That the place has great antiquity is proved by the ancient coins and curiously carved and moulded bricks found in the ruins. Close by there is a tomb of a *Ghazi*, thirty-two feet long, no doubt one of the original Muhammadan invaders, who fell in the attack of Bavanni. These graves, like similar ones in Multan, are called *Nao-gaza* or nine-yarders, and were erected generally in memory of a warrior or martyr for the faith.

At Gugaira on the Ravi, twelve miles from Montgomery, the inflated hides called *dren* or *sandhri* are prepared; they are used on the Ravi, Beas, and Sutlej as a float for crossing the rivers, and also for making considerable journeys; in the latter case four hides are used, above which a *charpoy* is placed, the traveller sitting cross-legged on the top, while the natives floating on single skins accompany and paddle the structure across.

The following description by Mr. G. P. Paul, late engineer of Messrs. Brassey, Wythes, and Henfrey, shows the curious process adopted in preparing these floats:

"The skin is only taken off a bullock that dies a natural death; because, if the throat were cut to kill it, the incision would interfere with getting the skin off whole, for the skin of the head is also taken off. The skinner commences by slitting open the skin from the inside of the right hind-leg, a little below the knee joint, to the root of the tail. The ankle and hoof of each of the three remaining legs is cut off and thrown away, and then the whole skin taken off from the slit in the right hind leg. Turning the skin inside out, the opening of the ears, eyes, nose, mouth and horns, and any other openings about the body, are sewn up in such a manner as to make them perfectly air-tight.

"After arranging the above-mentioned openings, the skin is turned right side out, and the hair gently scraped off, and then the ends of the two fore-legs and left hind-leg are firmly tied. Through the large opening in the right hind-leg, the skin is filled with either pounded bark of the *kikar* tree, or with dried leaves of the *als*, a tree which bears a long fruit about two feet in length and two and a-half or three inches in circumference, the inside of which is black and sweet; then, hanging the skin head down on a tree, as much water is poured into it as the bark or leaves will absorb, and for three days water must be continually added as fast as it oozes through the pores of the skin. On the fourth day the skin is emptied and allowed to dry. The slit of the right hind-leg is then closed by gathering the skin in folds into a neat knot, brought as near as possible into the part where the tail was. Through this knot an opening is made sufficient to let in a piece of wood about a quarter of an inch thick and one inch broad; then, placing a stick of this size in this opening, the knot is firmly tied and made air-tight. The length of the above-mentioned piece of wood must be seven inches over what is necessary for fitting into the entire thickness of the knot, and these seven inches project out in the same line as the three legs. This done, the end of the left hind-leg is no longer permanently closed, but a cord is attached to close the end, which may be looked upon in the light of an air valve, when through it the skin has been inflated. The *dren* is now ready for use. Sometimes the word *masak* is substituted for *dren*, but it is a mistake; the word *masak* can only be applied to the skin bags used by *bhistis* or water-carriers, to whom the word *mashki* is also applied. Throughout the Punjab, *dren* is the expression except when *khalra* is used; but this latter term may be applied to any kind or form of skin or leather receptacle, though generally it applies to leather bags for holding cereals. *Khal* means leather."

PAKPATTAN ROAD

Railway station, 120 miles from Mulan, and 88 from Lahore. The town of Pakpattan is twenty-three miles from the railway station, and is built on the high bank formed by the Sutlej, which at one time flowed past its base, but is now ten miles distant. The town is old and decayed. Previous to the Mughal invasion it was called Ajudhan. It was taken by Tamerlane after conquering Multan, but spared out of

respect for the memory of a celebrated saint, Baba Farid-ud-din Shakkar Ganj, who died and was

Pakpattan.

buried here in 1264. This saint is traditionally said to have possessed the miraculous property of turning earth into sugar at will, and so was named Ganj Shakkar. Baba Tarid is alleged to have been the head, if not the founder, of the *Thaggs*. He is one of their patron saints. Through the mystic agency of numerous *Thagg* bahds he exercised great influence all over India, and brought about extraordinary occurrences. He is considered to have been more powerful than the emperor of Delhi. He converted the whole of the people of the Southern Punjab to Muhammadism; and is credited with having performed many wonderful miracles. In his honour a great fair is held annually, during the festival of the *Muharram*, at which occasionally about 50,000 persons are present. Adjoining the shrine there is a small gateway, measuring five feet by two and a-half feet, called the "Gate of Paradise," through which devotees force their passage during the afternoon and night of the fifth day of the *Muharram*. Those who succeed in passing during the prescribed time are assured a free passport to the abode of bliss. During the great crush to obtain this prize many fatal accidents have occurred every year, but the police now make special regulations for the safety of the immense concourse of excited fanatics.

The lineal descendants of the saint are still represented at the shrine, and enjoy a reputation for the utmost sanctity. The present head of the family is twenty-fourth in descent from Baba Farid, and enjoys a handsome *jagir* from the British government, in addition to the revenues of the shrine itself, which are considerable.

Pakpattan is recognised by General Cunningham as one of the towns of the tribe called by Alexander's historians and other classical writers the Sudrakæ, or Oxudrakæ, whose country extended along the banks of the Sutlej to the north of that occupied by the Malli.

Pakpattan, or the "Ferry of the Pure," has always been a place of importance. Being the principal ferry over the Sutlej, it was here that the two great routes from India to Central Asia met, from Dera Ghazi Khan and Dera Ismael Khan, the first *viâ* Mankhera, Shorkot, and Harappa; the second *viâ* Multan. At this point, too, the great conquerors Mahmud and Timur and the famous traveller Ibn-Batuta crossed the Sutlej. The fort was captured by Sabuktagin (Mahmud's father) in A.D. 977, during one of his incursions into the Punjab, and again by Ibrahim Ghaznavi in A.D. 1079-80.

The population is about 6,000, consisting of Hindus, Sikhs,

and Muhammadans. Pakpattan has a considerable trade in grain and also in wool, chiefly obtained from Fazilka and Sirsa, and forwarded to Multan and Karachi. In the art of lacquering, some skill is displayed, especially in the manufacture of *charpoys*, toys, and ornamental articles. This work is exactly similar to that made at Haidarabad in Sindh. Coarse silks, usually of a check pattern, are also woven to some extent.

Pakpattan is watered by the Sohag canal, which leaves the Sutlej at the village of Bhaddru. After passing through Pakpattan, it disappears in the sandy desert beyond. This canal was made some time before the annexation of the Punjab by the British.

OKARA

Railway station is 128 miles from Multan, and 80 from Lahore. Sixteen miles south of Okara stands Dipalpur. Dipalpur, on the old high bank of the Beas. In the time of Akbar and his Mughal successors, this was the chief town of the district, yielding a revenue of over thirty-two lacs. It was also an important fortified stronghold under the Pathans. Tradition says that Dipalpur was founded by one Sri Chund, concerning whose family there are some remarkable legends current. The love adventures of the Rani Kokilan and Raja Hodi are still related by the *Mirasis*, or hereditary bards.

At the time of Timur's invasion Dipalpur was second only to Multan in size and importance, and was said to possess eighty-four towers, eighty-four mosques, and eighty-four wells. At present it is nearly deserted, having only one inhabited street, running between the two gates. In shape the town is a square of nearly 1,600 feet, with a projection of 500 feet square at the south-east quarter. To the south-west there is a high mound of ruins, connected with the town by a bridge of three arches, still standing. From its high and commanding position, General Cunningham is inclined to believe that popular tradition is right in affirming this hillock to be the ruins of a citadel. To the south and east there are also large mounds, doubtless the remains of suburbs. Including the fallen citadel and suburbs, Dipalpur occupies a space three-quarters of a mile in length by half a mile in breadth, or two and a-half miles in circuit. But in its flourishing days the town must have been much larger, as the fields to the east are strewn with bricks right up to the banks of the Khanwa canal. This extension beyond the fortified enceinte might also be inferred from the fact that the people of Dipalpur, on

Timur's invasion, sought refuge in Bhatnair, in Rajputana, which they would not have done had their own city been defensible. Dipalpur was a favourite residence of Firoz Shah Tughlak from 1351-88. This emperor built a mosque outside the city, near the Khanwa canal, the ruins of which still exist; and he also dug a canal connecting the city with the river.

Babar, after taking Lahore, marched upon and stormed Dipalpur in 1524, and in the history of his invasion it is mentioned as a large town, the sister city of Lahore. It was rebuilt by Mirza Abdurrahim about 1599.

The complete decay of the town in modern times is probably to be attributed to the drying up of the old course of the Beas, when many of the inhabitants migrated to Haidarabad; many *Khatri*s in Sindh and Kachh say that Dipalpur was their original home. Improvements made in the Khanwa canal, after the annexation of Sindh, have to a certain extent revived the prosperity of the town as a local trade centre. The headquarters of the *tahsil*, formerly at Hugra, have been recently transferred to Dipalpur.

The most noticeable feature in the modern town is the shrine of Baba Lala Jas Roy, a saint much venerated by *Khatri*s of the three highest classes—*Khanna*, *Kupur*, and *Marotra*. The male children of these classes throughout the greater part of the province are taken to the spot on or about their tenth year for the purpose of dedication to the saint. The ceremony consists in shaving the child's head, except a lock (*choti*) upon the top of the crown, which is considered sacred, and may never afterwards be shaved or cut. Other classes besides those mentioned resort to the shrine with the same purpose, but only in fulfilment, generally, of a special vow; the saint being by no means universally venerated. The sacred days on which the ceremony can be performed are the Sundays in the month of *Magh*, portions of January and February. The attendance in course of the month averages about 11,000.

Dipalpur has no special manufactures. The public buildings are the *tahsil* and police offices, a *sarai* with travellers' rooms, and a village school. The town has the reputation of being unhealthy, and goitre is very prevalent in the neighbourhood.

The Khanwa canal was constructed by the Khan Khanan, one of Akbar's ministers. It leaves the Sutlej near Mamoki, and runs as far as this.

General Cunningham identifies Dipalpur with the Daidala of Ptolemy, built on the Sutlej to the south of Lahore, and

attributes its foundation to Raja Deva Pala, one of the heroes mentioned in the *Mahabharat*, but the date is lost in immemorial antiquity. The old coins which are found among the ruins in great numbers show that Dipalpur was in existence as early as the time of the Indo-Scythians.

Fazilka, sixty-two miles from Montgomery, and thirty-two from Dipalpur, is on the left bank of the Sutlej. It is a great *entrepôt* for the produce of the Sirsa and Bikanir districts, chiefly wool and grain, which find their way by the river to Kotri, or by rail from the Okara and Montgomery stations. The town is quite modern, founded in 1844, and contains a population of about 6,900.

At Muktsar, a place of great sanctity among the Sikhs, thirty miles east of Fazilka, a great Sikh religious festival is held annually in January for three days, when an immense concourse of people attend. It is intended to commemorate a battle fought in 1705 by the Sikh Guru Har Govind, against the Delhi imperial army. There is a large sacred tank in which the pilgrims bathe, commenced by Ranjit Singh; the Maharaja of Patiala continued the work, and the British government is completing it. The festival is also the occasion for a horse and cattle fair and for general trade.

RAIWIND

Railway station is 182 miles from Multan and 26 from Lahore. Six miles from Raiwind is the village of Thamman, the headquarters of certain *Bairagi fakirs*. These religious mendicants wander all over India, and so time their tours that they return home for the grand festival, the *Ram Thamman*, held in April, to receive the offerings of their devotees. About 60,000 people attend. The fair lasts for two days only, and is held near a tank prettily situate, surrounded by shady groves of trees and some quaint temples and shrines. It is the principal fair in the district, and is attended by agriculturists for many miles around, but chiefly by the young members of the *Jat* community, who collect here in holiday costumes. As considerable license is permitted, this fête is not conducive to the moral welfare of the district.

Sixteen miles to the south of Raiwind station, on the north bank of the old course of the Beas, is Kasur, founded, according to Hindu tradition, by Kusa, one of the two sons of Rama, and after him named Kusawar, in the same way as Lahore was anciently called

Lahawar, after Lah, the second of the sons of Rama. As its extensive ruins testify, the place is one of great antiquity, and must have formerly contained a very large population.

The remains of twelve forts still exist. It is difficult to define the limits of the ancient city, but as the suburbs of the present town are entirely compassed by the remains of tombs and *masjids* and other massive buildings, it must at least have been four or five miles in circuit. General Cunningham supposes it to be the "great town" referred to by the Chinese traveller, Hwen Thsang, where he halted for a month on his way from the capital of Taki to Chinapati.

Kasur has since the fifteenth century been in the possession of a colony of Pathans, but that a Rajput race occupied it long before the earliest Muhammadan invasion is undoubted. It was the scene of frequent conflicts between the Sikhs and Muhammadans, until finally taken by the former in 1807. The remembrance of the continuous and gallant defence made by the Pathans of Kasur against the rising power and encroachments of Ranjit Singh is preserved in popular ballads.

Kasur contains 17,340 inhabitants—four-fifths of whom are Muhammadans, and the remainder Hindus and Sikhs. There is a considerable trade in tanning, and some curious leather manufactures in the shape of *surahis*, *hukas*, etc. Harness is also made to some extent.

An Assistant Commissioner is stationed here, and there are the usual public buildings for the Tahsildar, police, dispensary, etc.

FIROZPUR

Is fourteen miles south of Kasur, on the opposite side of the Sutlej, thirty-two miles from Raiwind, and seventy-nine from Ludhiana. It stands about three miles from the left bank of the Sutlej.

Firozpur cantonment has a population of 18,700, and the city about 20,600; there are two regiments and two batteries of artillery stationed here. It is the chief arsenal for Northern India, well stored with munitions of war, and therefore a place of considerable importance. The streets are wide and well paved, and a circular road follows the surrounding wall, beautifully edged by parterres of flowers and lined with the houses of the principal residents. Firozpur is a large centre of the grain traffic of the Punjab, and enjoys a flourishing trade in cotton and wool. There are also a number of cotton-presses and oil mills. Its prosperity is mainly due to the late Sir Henry Lawrence, who was the first political officer stationed here, in 1839: he induced many native traders to

settle, planted trees, laid out gardens ; his energy was visible in all departments, and population rapidly increased ; the deserted village had become a town of 5,000 inhabitants by 1841.

In the time of Akbar, according to the *Ain-i-Akbari*, the *Mughal Domesday Book*, the Sutlej flowed east of Firozpur, instead of west as at present ; the district then formed a portion of the Multan Subah.

There are the usual public buildings. A fine memorial church, erected to the memory of those who fell in the Sutlej campaign of 1845-46, was destroyed during the Mutiny, but has since been restored. In May, 1857, two native regiments broke into revolt and plundered and destroyed the cantonment buildings, notwithstanding the presence of a British regiment and some European artillery. The arsenal and magazine, however, were saved.

The town of Firozpur is not very old : it was founded by the emperor Firoz Shah Tughlak, about A.D. 1360, hence its name. That it was originally a place of great size is demonstrated by the extensive ruins. The old fort, now used by the commissariat department, must at one time have been a place of considerable strength. It is an irregular building, one hundred yards long and about forty broad, formerly surrounded by a ditch ten feet wide and ten feet deep. Many years ago, before government made the great alterations necessary, it is described as picturesque, and even as very English in appearance. In November, 1838, Lord Auckland, the Governor-General of India, held a grand review at Firozpur, when the Maharaja Ranjit Singh, with his generals, was present, and witnessed the manoeuvres of about 15,000 troops. This was previous to the first Afghan campaign, when the various regiments were on their march to that country. The mimic warfare and display of British discipline and tactics greatly impressed the ruler of the Punjab ; but our apparent superiority was lost on his successors, when they tried issue seven years later on the battlefields of Firozshah, Mudki, Aliwal, and Sobraon.

The district between Firozpur and Ludhiana, along the banks of the Sutlej, is very fertile, and yields grain in immense quantities. During the recent famine in India, thousands of tons were sent by railway to the Bombay and Madras Presidencies, as well as to Bengal, Oudh, and Rohilcand. In fact the supply seemed inexhaustible. This tract has been named "the granary of the Punjab."

In seasons when there is little demand for grain, it is stored in large pits, about ten feet deep, lined and covered

with mud plaster. Corn may be kept in this way for twenty years. When opened and exposed to the air for some time it is found quite wholesome and fit for food.

Mudki, twenty miles south-east of Firozpur, is chiefly remarkable on account of the famous battle fought in its vicinity on the 18th December, 1845. This was the first action that took place between the Sikhs and the British. The Sikh army numbered 30,000, with forty guns, the British force about 10,000, under the Governor-General, Sir Henry Hardinge, and the Commander-in-Chief, Sir Hugh Gough; but the former were repulsed and driven from position to position, with the loss of seventeen pieces of artillery. The victory cost the British 50 officers and 850 rank-and-file killed and wounded, 500 of whom were Europeans. Many are buried in the Firozpur cemetery.

Among the slain was Sir Robert Sale, the gallant defender of Jellalabad in the first Afghan war. Sir John McCaskill, the victor of Istalif, was also shot dead while gallantly leading his division. Almost every officer attached to the Governor-General as aide-de-camp was either killed or wounded.

Faridkot is a small Sikh state containing an area of 612 square miles, and a population of 97,000, twenty-five miles south of Firozpur. It was founded during the reign of Akbar by Bhallan, a member of the Burar Jat tribe, who had great influence with the emperor. About 1803 this state was seized by Ranjit Singh, but on the demand of the British government it was restored. During the first Sikh war the Raja of Faridkot rendered good service to the British army; and also at the time of the second Sikh war, Raja Wazir Singh exerted himself greatly in the English cause. In 1857 he guarded the ferries on the Sutlej, and seized a number of mutineers. He was suitably rewarded with large grants of lands.

Twelve miles to the south-east of Firozpur is the battlefield of Firozshah, fought on the 21st and 22nd December, 1845, under Sir Henry Hardinge and Sir Hugh Gough. The Sikh camp was most formidably entrenched, and it was only captured after two days' hard fighting. The British triumph was complete; but the loss of the victors was heavy—2,000 in killed and wounded. Thirty-seven officers were slain, and double that number injured. The loss of the Sikhs was computed at 8,000: seventy-three guns were captured. This battle occurred only three days after Mudki, an engagement so hardly contested, and so exhausting to the troops engaged, that the Commander-in-Chief had

grave doubts whether to fight again so soon. The Sikh army was estimated at 50,000 men and 100 guns, while the British force only amounted to 5,000. The Governor-General, before the battle, handed his watch and star to his son's care, showing that he was determined to be victorious, or die in the struggle. Prince Waldemar of Prussia and his staff, Counts Grueben and Orioli, and Dr. Hoffmeister, were present at the battle. The latter was unfortunately killed by a grape-shot. Prince Waldemar left the field at the urgent request of the Governor-General, who was unwilling that a foreign prince should be further exposed to the risks of warfare.

Sobraon is a small village on the right or west bank of the Sutlej, near the Hariki ferry, twenty-five miles north-west of Firozpur, and near the junction of the Beas and Sutlej rivers. It was opposite this village that the celebrated battle of 10th February, 1846, was fought, under the Commander-in-Chief, Sir Hugh Gough, which brought the first Sikh war to a close, and led to the occupation of Lahore by a British force.

The British had the arduous task of attacking 30,000 Sikhs and seventy pieces of cannon, in a position covered with most formidable entrenchments—they might even be termed fortifications as compared with Firozshah—constructed by a Spanish engineer, on the left or east bank of the Sutlej, guarding the Hariki ford. The Sikh rear rested on the village of Sobraon, connected by a bridge of boats, where a large force was kept in reserve, with artillery commanding and flanking the fieldworks. The scene of the engagement was on the left bank of the Sutlej, or on the Firozpur side. The battle has been designated a grand artillery concert, as in the previous engagements the British were particularly weak, not only in number of cannon, but also in supply of ammunition for the batteries in position. Even at Sobraon, after three hours' rapid firing, the reserve ammunition was nearly exhausted. Few Indian battles have been so keenly contested. The Sikhs held their earthworks with the utmost tenacity, until cut to pieces almost to a man; very few succeeded in escaping across the river. After the Sappers had made openings in the entrenchments, the 3rd Dragoons charged, galloped over and cut down the obstinate defenders of batteries and fieldworks, and with the weight of three divisions of infantry and every available field gun, victory finally declared for the British after varying fortune throughout the fight. An officer engaged writes: "The British pierced on every side and precipitated the Sikhs in masses over their bridge. The Sutlej, having suddenly risen seven inches, was hardly ford-

able, and owing to one of the boats from the centre of the bridge being let loose, so entirely cutting off the passage—said to have been done by order of one of the Sikh Sardars, the late Raja Tej Singh, either with the view of preventing the victors from following, or with the design of cutting off all hopes of retreat from the Sikhs, and forcing them to fight—the enemy were driven into the stream, where they suffered a terrible carnage from the British Horse Artillery. Hundreds fell under this cannonade, and thousands were drowned in attempting the perilous passage. The awful slaughter, confusion, and dismay were such as would have excited compassion in the hearts of their generous conquerors, if the Khalsa troops had not in the earlier part of the action sullied their gallantry by killing and barbarously mangling every wounded soldier, whom, in the vicissitudes of attack, the fortune of war left at their mercy. The river was covered with dead and dying, the mass of corpses actually proving a barrier in the middle of the stream."

Sixty-seven guns and upwards of 2,000 camel swivel guns, called *Zamburaks*, were captured, as well as numerous standards. The battle lasted from dawn to noon. The gallant Sir Robert Dick, who had been through the Peninsular campaign, fell in the attack on the entrenched camp.

In the battle of Sobraon, 15 European officers were killed and 101 wounded; 2,383 of all ranks were killed and wounded. The Sikh loss was estimated at from 12,000 to 15,000.

The British army after the battle crossed the river by a bridge of boats opposite Firozpur, occupied Kasur, and marched on Lahore.

It was opposite the battlefield of Sobraon that Alexander the Great was forced to halt his victorious standards, as his troops refused to proceed farther. It may have been here also that Alexander, vexed and thwarted in his ambitious designs, wept because he had no more worlds to conquer. Whether he gave vent to his feelings or not in this way, it was in the vicinity of Sobraon that he erected the celebrated altars of victory, of which no trace now remains.

MIAN MIR.

The cantonment of Mian Mir is about a mile from the Mian Mir West railway station, and four miles from Lahore. It extends a length of about five miles, and contains extensive lines of barracks for all arms of the service. There are generally stationed here one European infantry regiment, two native infantry regiments, one native cavalry regiment,

and three batteries of artillery. It is the divisional headquarters; the population is about 18,400.

On the removal of the troops from Anarkali (Lahore) in 1851-52, owing to its unhealthiness, the site of Mian Mir was chosen by Sir Charles Napier. It is a dry sandy desert, and has a very dreary appearance; owing to the ravages of white ants and want of water, trees can only be grown with great difficulty. Much sickness prevails nearly every year among the troops, and consequently Mian Mir is not considered healthy.

Its church is one of the handsomest in India; marble is largely used in the interior decorations.

On the right hand, a little beyond this station, are first seen the *koss minars*, or Indian mile-stones. They are cylindrical pillars, tapering to the top and built of brick, about ten feet high, placed about three miles apart. They were erected by the order of the emperor Jehangir, and extend from Peshawar to Delhi. A well and an adjoining tope of trees conduce to the comfort of travellers.

Mian Mir takes its name from the shrine of a famous Muhammadan saint who is buried here, of whose sanctity and miraculous powers many legends are extant. He lived in the mosque near the museum, at Anarkali, and requested to be buried in the lonely jungle.

LAHORE.

Though Lahore has been visited by every conqueror advancing from the North and the West, it seems to have been a place of small importance before the time of the first invader. It was the capital of the Rajputs, probably built by them. The founder of the Mewar State in Rajputana is said to have come from Lahore, hence perhaps the name of Lohar, a town in the Mewar State. At the time of Alexander's invasion it must have been an insignificant place, for no distinct mention of it is recorded by the Greek historians, although the Macedonians crossed the Ravi in its vicinity. But before the seventh century Lahore had become a great city. The famous Chinese traveller, Hwen Thsang, who passed through the Punjab in A.D. 630, refers to a great Brahmanical city, which was probably this; but he does not allude to it by name, although he mentions Jalandhar, which lies almost due east. This neglect is not easily explained; but the apparent effacement of Lahore by later historians may perhaps have been due to the desertion of the city before its occupation by Mahmud Ghazni, about A.D. 1000. It

may have been abandoned on a change of dynasty, when the capital was removed to Sialkot, or danger may have threatened its exposed position on the high road from Afghanistan. The history of Lahore, before its conquest by the Muhammadans, is, however, very obscure. It is certain that at the time of their invasion, in the seventh century, the city was in possession of the Rajput Chauhan prince of the family of Ajmir. Near the close of the tenth century, Sabaktagin, sultan of Ghazni, defeated Jai Pal of Lahore, who in despair performed the Hindu sacrifice of *Johar* (or devotion), and burnt himself to death outside the walls of his capital. Shortly after, Anang Pal, son of Jai Pal, was attacked at Peshawur by Mahmud of Ghazni; but Lahore remained untouched for thirteen years. A second Jai Pal succeeded Anang Pal, and Mahmud of Ghazni again, in A.D. 1022, marched from Kashmir against him. The Raja, Jai Pal II., was defeated and fled to Ajmir; Hindu dominion in Lahore was destroyed, not to be restored until the advent of the Sikhs. But for some centuries the Hindus of Lahore took a very prominent and important part in the national struggle against the Muhammadans. During two hundred years, they prevented the latter from carrying their conquests beyond the Indus.

For a century after these events Lahore was governed by viceroys of the Ghazni dynasty, until Muhammad Ghorî, the founder of the Ghorian dynasty, removed the capital to Delhi in A.D. 1160. The Ghazni princes conciliated their Hindu subjects, employing troops of Hindu cavalry, and some of them even adopted on their coinage the titles and written character of the conquered race.

During the next century Lahore was busy with conspiracies against the government. All through the Muhammadan rule this was the place where the Tartars met to thwart the movements of the Afghans. Jengiz Khan plundered it in 1241. In 1397 it was taken by Timur and looted; on his departure Sayyid Khizer Khan, an Afghan and native of India, was appointed Viceroy. After this Lahore was occasionally taken by the Ghakkars, a Scythian hill tribe, until in 1436 it was seized by Bahlol Khan Lodi, one of the Afghan chiefs, who became powerful at the close of the Tughlak dynasty, and eventually made himself king. The grandson of this prince, Daulat Khan Lodi, who was the Afghan governor of Lahore, revolted, and invited Babar to assist him. Babar plundered the city A.D. 1524, and four days afterwards marched towards, but did not reach Delhi. Daulat Khan was dissatisfied with the reward bestowed on him, and commenced to intrigue against Babar. The latter

quieted his ally and returned to Kabul, but soon afterwards Daulat Khan renewed his intrigues. Babar easily overthrew him and marched on Delhi—defeated the Afghan army at Panipat, and founded the Mughal empire, A.D. 1526.

The successors of Babar made Lahore a royal residence, and embellished the city with mosques, gardens, and palaces. It became populous, the suburbs extended, handsome tombs were raised, and Lahore grew famous for its architectural beauty. Before this period it does not appear to have possessed any public buildings, or to have been remarkable for any of the attractions which distinguished it during the time of the Mughal emperors. Prince Kamran, the brother of Humayun, who succeeded Babar, is said to have been the first of the Mughals who commenced improvements at Lahore, and the oldest specimen of their architecture still remaining, a *baradari* or summer-house built by Kamran, is now used as a toll-house, near the bridge of boats across the Ravi.

The celebrated emperor Akbar resided for some time at Lahore, and it was here that he commenced his religious and philosophical discussions with the learned men whom he encouraged and collected around him. Akbar was remarkable for great liberality in his religious views. Jews, fire-worshippers, Muhammadans, Christians, and Hindus were treated alike, and all had buildings erected for performing their devotions. Free-thinkers took part in the debates, alchemy and magic were practised, the Persian festival in honour of the sun was revived. A representation connected with that worship is visible to this day on the front wall of the palace; and a portion of one of the fire temples erected at this time is, it is said, still remaining in the vicinity of Daranagar, on the left of the road to Mian Mir.

Lahore was also the abode of literary men. The history of Muhammadanism from the earliest period was written here by order of the emperor Akbar, and the *Mahabharat* and *Raja Tarangini* were translated into Persian; the famous historian, Nizamud-din-Ahmad, author of the *Tabaqat Akbari*, the first historical work of India, died at Lahore in 1594. The best revenue officer of the Mughal government, Todar Mall, a Hindu, also died there. Akbar enlarged the fort, and surrounded the city with a wall. Beyond the enceinte were large bazaars and thickly-populated suburbs, not now existing. The most populous quarter was Langar Khan, between the Civil station and Anarkuli.

An incident took place at the commencement of the reign of the emperor Jehangir, which may be considered to have influenced the turn of historical events so late as the Mutiny

in 1857. The eldest son of Jehangir rebelled, seized the suburbs of Lahore, and laid siege to the citadel. He was easily defeated, and 700 of his followers were impaled at the gates. Among the prisoners taken was the famous Sikh Guru, Arjan Mal (who died from the treatment he received), fourth successor of Nanak, the compiler of the *Adi Granth*. The Sikhs in consequence were inspired with bitter hatred towards the Muhammadans, which has never been forgotten. The British government turned it to excellent account at the time of the Mutiny. The shrine of this Sikh Guru is between the Mughal palace and the mausoleum of Ranjit Singh. The emperor Jehangir, who died in Kashmir, was buried at his own request in the garden of his devoted wife, Nur Jehan, who erected the mausoleum at Shahdera, which is still one of the most beautiful ornaments of Lahore. It has been stripped of its chief adornments, the marble facings, the parapets of marble round the roof and the galleries of the *minars* having been removed by the Sikhs. Nur Jehan is buried in a small tomb in the vicinity; she died in 1646.

The splendour of Lahore increased during the reign of Shah Jehan. Though it was only a provincial capital, the emperor occasionally lived here. Here he established the arsenal of the armies sent over the north-western frontier, and the city lay on the imperial high road to Kashmir, where he went sometimes during the hot season. Handsome additions were made to the palace by Shah Jehan, who also erected the *Saman Burj*, a range of buildings with octagonal towers; the largest of which contains a marble pavilion inlaid with precious stones, called the *Naulaka*, from its having cost nine lacs of rupees. The *Takht* or Throne-room (an imposing building) and the *Divan-i-am* or Hall of Audience were also erected by Shah Jehan. The palace thus enlarged and beautified extended 500 yards along the banks of the Ravi, which at that time flowed under its walls. The same emperor adorned the front of the palace with coloured designs in *Kashi* or porcelain work. They include figures of men, horses, and elephants, zodiacal signs and angels from the old Persian mythology; a series of representations quite out of harmony with Moslem orthodoxy. They may have been set up to show contempt for Muhammadanism; they may also indicate the reverence paid by the Mughal emperors to the sun and heavenly bodies, a characteristic noticed by contemporary historians and by the Portuguese missionaries, who were allowed to build a church and reside for some time in Lahore.

The material used in these designs, *Kashi*, properly *Qashi* (porcelain), is on hard cement, set to resemble mosaic. No stone was to be had for sculpture, and the object in view was to cover the red bricks used in the walls of the palace. After the reign of Shah Jehan the use of *Kashi* was abandoned, and the art is now lost. For awhile it took the place of the glazed tiles, a common Persian decoration universally used; nearly every mosque, tomb, or gateway built at this time contains numerous *Kashi* decorations. The best specimen of the work will be found on the mosque of Wazir Khan, built in A.D. 1634. He was a Punjabi, and was made governor of Lahore by Shah Jehan; in gratitude he built this mosque over the tomb of a Ghazni saint. One of the most interesting relics in Lahore is the gateway called Chauburji, once the entrance to the garden of Zebinda Begam, a learned daughter of Shah Jehan, who in this retreat on the banks of the Ravi composed a volume of mystical poems, which are still read by the learned of the Punjab and Hindustan.

In the succeeding reign of Aurangzeb, Lahore began to lose much of its splendour, partly because the emperor but occasionally resided there. It was in this reign that the great *bund* along the bank of the Ravi was constructed, to keep out the encroachments of the stream; flights of steps led down to the water, and numerous Persian wheels were put up to irrigate the gardens along the river-side. But soon after the completion of the *bund* the river left its course and flowed a mile away: it has never returned to the former channel. The remains of the *bund* may still be traced at the north-east end of the fort, and near the village of Bhogowal. It was Aurangzeb who made the most imposing addition to the architecture of Lahore, and it was the last; he built the Jama Masjid, a handsome though somewhat formal building adorned with four large *minars*, which are visible for many miles distance. The architect was Fidae Khan Khokah, who was master of ordnance to the emperor. It somewhat resembles the imperial mosque at Delhi, but is artistically inferior; there is an elegant gateway at the top of a handsome flight of steps made of *abri*, a variegated stone from Kabul. This mosque was turned during the occupation of Lahore by the Sikhs into a magazine, and was restored to the Muhammadans by the British twenty-five years since; but the faithful regard it as an *Akildama*—its honour has been soiled.

After the reign of Aurangzeb, during the time of the decline and fall of the Mughal empire, Lahore lost its grandeur, and fell into the hands of every invader from the north. The Sikhs almost immediately became turbulent

when their persecutor died, encouraged by the dissensions in the imperial family at Delhi and the fierce struggles for power which ensued. They defeated the governor of Lahore in a pitched battle, but were shortly themselves defeated, and for twenty-five years peace was not again disturbed. At the invasion of Nadir Shah, in 1738, Lahore was saved from pillage by the surrender of the governor, who paid the conqueror twenty lacs of rupees and presented him with a number of elephants, with the result that he was allowed to retain his office. After this chief's death several encounters took place between the Sikhs and the viceroy of Lahore. In one of them, where the latter suffered defeat, a number of prisoners were executed on the north-east side of the city, at the spot where the shrine of Tara Singh, the chief martyr, was afterwards erected. It is called *Shahid Ganj*, or the Place of Martyrs. From this period up to the advent of Ranjit Singh as ruler at Lahore the city was constantly exposed to attacks from the various invading armies. The wealthy residents of the Guzar Langar Khana left their houses outside the walls, and retired within the circuit; many merchants went away to Amritsar, and after a time the suburban area was deserted, and the population of the city became greatly reduced.

Lahore fell into the hands of the Sikhs for the first time, in 1756. Hostilities were provoked by the desecration of the sacred Sikh temple at Amritsar in a recent invasion of the Duranis. This shameful and impolitic act excited their fanaticism and impelled them to revenge. The Sikh leader was Jassa Singh, a carpenter, who became their sovereign, and is said to have issued money inscribed: "Coined by the grace of the Khalsa." But the Sikhs had soon to give way to the Mahrattas, who, however, did not long retain their power in Hindustan. They were overthrown by Ahmad Shah, at Panipat, in 1761, and driven out of the Punjab, where they never regained a footing, though they took tribute from the Phulkian chiefs of Kaithal and Patiala till their final overthrow by the British, in 1803, at the battle of Delhi. For the last forty years of the century the Sikhs had time to recover strength. The last attack on Lahore was made by the Durani chief, Shah Zaman, who, whilst besieging the city, was obliged to return home by the intelligence of disturbances at Kabul; but he made the few remaining wealthy residents of Lahore pay him thirty lacs of rupees. When Shah Zaman retired, he granted the chiefship of Lahore to Ranjit Singh, son of Maha Singh, chief of the Sukhechakiya Misl. From A.D. 1767 to 1849 the Sikhs kept possession of

Lahore, and its history is henceforth merged in that of Maharaja Ranjit Singh, who in A.D. 1799 became king. Ranjit Singh died in 1839, leaving a territory extending from the Sulaiman range to the Sutlej, and from Kashmir to beyond Multan. He maintained a regular army and 300 guns. The successors of Ranjit Singh were unable to rule the country properly, and only wasted their resources in perpetual contests with different members of the family, till Lal Singh, the Hindustani Brahman renegade, invaded British territories in December, 1845. Lahore was occupied by the British in 1846. After the battles of Aliwal, Mudki, Firozshah, and Sobraon, and after the fall of Multan and the final victory of Gujrat, three years after, in April, 1849, the Punjab was annexed to British territory.

The city was surrounded by a wall thirty feet high, reduced for sanitary reasons, since the annexation of the Punjab, to fifteen feet in height. It has thirteen gateways, and on the northern side is the citadel and adjoining buildings. Its length is one mile, the circuit less than three miles. Outside the wall was formerly a deep moat, which has been filled and laid out as a garden, irrigated by the Bari Doab canal. The walls were originally built by Akbar Khan, between A.D. 1584 and 1598, but having fallen into decay, were repaired by Ranjit Singh at the beginning of the present century.

The origin of Lahore is traced by Hindu tradition to the two sons of Rama, king of Ajudhia (Oudh), named Lav or Loh, and Kash, who are said to have founded this and the neighbouring cities of Kasur. The name Lahore thus means the "Fort of Loh." The first syllable perpetuates the Hindu tradition already referred to, and the second is *awar*, a corruption of the Sanskrit *awarun*, meaning a "fort" or "enclosure."

Entering the modern city by the Delhi gate, the first object is the mosque of Wazir Khan, built, as is said, on the site of a tomb of an old Ghaznvide saint, in A.D. 1634. The walls inside are remarkable for some excellent inlaid *Kashi* work, probably made by Persians, whose descendants are still employed in the city. In the mosque itself are good specimens of Perso-Indian arabesque painting on the *chunam* walls. Close by this mosque is the Sonahri Masjid, or Golden Mosque, built in A.D. 1753, by Bikhwari Khanum, the favourite of a lady who governed Lahore for some time after the death of her husband. Behind the mosque is a large well, constructed by Ranjit Singh, with steps to the water's edge. From an open space close by, a good view may be obtained.

Passing under a gateway one comes upon a pleasant garden—the Hazuri Bagh. In the centre of it stands a marble pavilion of two storeys, and farther on is the mausoleum of Ranjit Singh. In the time of the Mughal emperors this garden was used as a *sarai*, and filled with armed men; but Ranjit Singh turned it into a pleasure ground, which he ornamented with the marble edifice in the centre from the tombs of Asaf Khan and the emperor Jehangir at Shahdara, and made the Jama Masjid a magazine; it was not restored to the Muhammadans till 1856. Ranjit Singh's mausoleum is a curious mixture of Hindu and Muhammadan architecture. In the centre is a raised stone platform, on which is a marble lotus flower, surrounded by eleven smaller ones. The central flower covers the ashes of the Maharaja, the others the four wives and seven slave girls who perished on his funeral pyre. The two small-domed mausoleums close by are memorials of Kharak Singh and Nau Nihal Singh (both murdered). The quadrangle of the Jama Masjid, built in A.D. 1674, for the emperor Aurangzeb, is approached by a flight of steps paved with the variegated stone from Kabul, known as *abri*. Near the Roshnai gate, below the mausoleum, is the shrine of Arjan Mal, the fifth Sikh Guru, and compiler of the *Granth*, the principal portion of the Sikh Scriptures. Close by this shrine is the entrance to the fort, guarded by English soldiers. On the left, in a space of about fifty yards between the outer walls and the palace front, are exceedingly curious decorations in coloured *Kashi* work, which adorn the façade. The fort and palace extend from east to west about 500 feet—they were the work of four emperors. On the extreme end is the palace of Akbar; next, that of Jehangir, flanked by two tower-like abutments; and lastly, the curtain wall, with two hexagonal towers, said to have been built by Shah Jehan, with additions by Aurangzeb and the Sikhs. The greater part of the frontage is covered with designs in inlaid enamelled tiles, with figures of men, horses, elephants, symbolical representations of the zodiacal signs and of the angels, who, in Persian mythology, preside over each day and month of the year. Some of the designs resemble those of Christian art, and may have been borrowed from pictures or decorations in the Jesuit Church established at Lahore by the Portuguese missionaries, who came from Goa at the request of Akbar.

Leaving the fort and proceeding to Anarkali, opposite the Central Museum is the celebrated gun Zamzama, a huge piece brought to India in A.D. 1761, used by Ahmad Shah in the battle of Panipat, and left behind at Lahore, being too

unwieldy to take back to Kabul. This gun had been kept by the most powerful of the Sikh Misls, the Bhangis of Amritsar, till Ranjit Singh got possession of it in 1802. They called it the *Bhangian-wali Top*, and regarded it as the talisman of the Sikh empire. Its capture added greatly to the prestige of Ranjit Singh.

The Central Museum was constructed for the Punjab Exhibition held in Lahore in 1864. The collections of the museum are in two divisions; that on the left contains specimens of the antiquities, arts, and manufactures of the province, and that on the right illustrations of its raw products, vegetable, mineral, and animal.

Near the museum are the General Post Office and the buildings used as government offices. Close by stands St. James's, the station church, once Anarkali's tomb. The Government Telegraph Office, which stood near this church, has been removed to a new building erected for the purpose in Roberts' Road. It is said that Anarkali, or "Pomegranate Blossom," was the name of Nadirah Begam, a favourite slave girl of the emperor Akbar, who, being suspected of returning a smile from his son Jehangir, was buried alive, and this edifice was erected by Jehangir in A.D. 1600. The marble tomb once in the centre is now in a side chamber. In Anarkali are the Punjab University College Hall on the north side of the garden, the Lahore Government College (containing also the Oriental College and Law School), the Sessions Court, and the Lahore High School. The Government and Mission Schools are in the city. The Mayo Hospital stands outside the city walls on the Anarkali side, Italian in style, with a central tower. There is accommodation for 100 patients. It was opened in 1870; in connection is the Medical School. In Anarkali are also several shops of European tradesmen. The ice machine house is on the Mall leading from Anarkali to Donald Town, where are more shops of European tradesmen and private houses extending to the Lawrence Gardens, in which are the Lawrence and Montgomery Halls; the former built in 1862 as a memorial of Sir John Lawrence, the latter by contributions from native chiefs, in memory of Sir Robert Montgomery. The Lawrence Hall is sometimes used as an assembly room and a theatre. The Montgomery Hall is a much larger building, and contains the Lahore and Mian Mir Institute, with its rink, library, and reading-room.

Government House faces the Lawrence Gardens on the left of the Mall, on the road to Mian Mir. It was originally the tomb of Muhammad Kasim Khan, a cousin of the emperor Akbar, who was a great patron of wrestlers.

The railway station and workshops are the next objects of interest. The station is the terminus of the Sindh, Punjab, and Delhi railway, and of the Punjab Northern State railway. The station buildings were designed with a view of being used in time of need as a fortification. The station plot of ground encloses a mosque known as that of Dai Augur, the nurse of the emperor Shah Jehan, by whom it was erected in A.D. 1621. The railway workshops are very extensive, covering 126 acres. Over 2,000 men are employed. The railway company have provided substantial houses for their *employés*, with a good swimming-bath, library, billiard-room, theatre, and recreation grounds. The church attached was formerly a Musalman tomb, and seats about eighty persons.

Lahore is regarded as a healthy place. The temperature is very high during the hot season, but from October to April the climate is delightfully cool. For four months fires are required day and night, and warm clothing; in December and January ice is collected. The population numbers 131,000, excluding Mian Mir, and is composed of nomadic, agricultural, labouring, and mercantile classes. There are four or five hotels, and a *Dak* bungalow. The Lahore Central Prison covers a large space, and is capable of accommodating 2,276 prisoners; a female penitentiary has been erected at a short distance from the prison; and in the same locality was the Thaggi School of Industry, lately abolished, where the system pursued was the same as at Jubbulpore. The lunatic asylum is able to provide for 500 persons; there are usually 370 there. The European cemetery is on the Peshawar road, near the Taksali Gate.

The city of Lahore certainly covered in the time of the Mughal emperors a much larger area than now. From the city walls to Shalimar, thence to Mian Mir and the village of Ichra, the ground is strewn with ruins of tombs, mosques, and gateways, which were entrances to large gardens. Numbers of small wells have also been found, proving that this large area was inhabited. The city was, it is known, divided into thirty-six *guzars*, or quarters, but only nine of these are included in the modern circuit of Lahore. There is also, on the road to Amritsar, on the right hand side, a large ruined mosque, known as the *Idgah*, or place where Muhammadans assembled on feast days. A building of this description is always erected on the immediate outskirts of a town, and as the mosque is now nearly three miles from the city, it is useful only to show that the bounds of Lahore were once in close proximity to it. As at Kabul and some other

Oriental cities, the quarters beyond the walls and fortifications were then the most extensive and important parts. In the reign of Shah Jehan the circuit of Lahore was probably not less than sixteen or seventeen miles.

In the Mubarak Haweli, near the Akbari Gate, Ranjit Singh is said to have forced Shah Sujah to give up the celebrated Koh-i-nur diamond, signifying the "Mountain of Light," which is now in the possession of Her Majesty the Queen-Empress.

According to tradition this diamond is said to have been found in the mines of Golconda, and formed an ornament of Raja Karna, one of the heroes of the *Mahabharat*; this was at the distant period of 5,000 years ago, or 3000 B.C. It is said next to have been in possession of Raja Vikramaditya, the ruler of the great Hindu kingdom of Ujain in Central India. It afterwards passed into the hands of the Malwa Rajas, who retained it until the thirteenth century, when it was seized by the Muhammadan conqueror, Ala-ud-din Khilji, on the overthrow of the Hindu dynasty. Afterwards it was presented to Babar, in 1526, by the mother of the Sultan Ibrahim Lodi, whom he defeated and slew in the great battle at Panipat. On his arrival in Delhi, the victor showed great kindness to Ibrahim's family, and this diamond was given in gratitude. Babar in his memoirs observes that the Koh-i-nur then weighed eight *miskals*, equal to 144 carats, reckoning four grains as equal to a carat, but the calculation is obviously wrong. The Mughal emperors possessed the Koh-i-nur until 1739, when Nadir Shah, after the battle of Karnal, entered Delhi and seized it, as well as the crown jewels and treasure.

Nine years after Nadir Shah's return to Persia he was murdered, and the Koh-i-nur subsequently changed owners frequently, and underwent great vicissitudes, until it fell into the possession of Ahmad Shah Durani, of Kandahar. Afterwards, about 1803, it was given over to Shah Sujah, who, after being defeated by Mahmud Shah, was forced to fly to Rawalpindi, carrying the precious diamond with him.

Shah Sujah was invited by the governor, Ata Muhammad Khan, to Kashmir, where he was treacherously imprisoned. His wife, Wafa Begam, then proceeded to Lahore with the diamond, and offered it to Ranjit Singh if he would effect her husband's release. Shah Sujah was released, although not directly by Ranjit Singh's force.

On Shah Sujah's arrival in Lahore he was lodged in the Mubarak Haweli, and the Maharaja made several efforts to get possession of the diamond, even going so far as to allow

one of his *sardars* to kick the unfortunate Shah. After several ineffectual attempts and various intrigues Ranjit Singh himself intervened on the 1st June, 1813, and after some faint resistance on the part of the Shah, who said that the diamond was mortgaged for six crores of rupees in Kabul, he obtained possession on payment of three lacs of rupees in cash, and the grant of a *jagir* of the annual value of Rs. 50,000.

The weight of the Koh-i-nur when received by Ranjit Singh proved to be 186 carats. It was given to the British in 1849, on the conquest of the Punjab, and presented to Her Majesty on the 3rd July, 1850. The diamond has since been recut in a completely round form, and, while losing considerably in weight, has gained vastly in beauty and brilliancy. It can be worn as a bracelet or a necklace.

The Koh-i-nur is valued at over a quarter of a million pounds sterling. In India an absurd worth was attached to it. Ranjit Singh sent one of his ministers to Wafa Begam, wife of Shah Sujah, to get information as to its value. The following is the substance of the minister's report:—

"A few months after the diamond in question came into possession of the Maharaja, I was called back from Jalandhar to Lahore, and deputed by His Highness to call upon Wafa Begam and inquire her opinion. By order of His Highness therefore I visited Wafa Begam, and begged her to inform me what she had heard or knew to be its value. Wafa Begam, in reply, said that could not be described in one way, but in several ways. According to what she had heard from her ancestors, its value is equal to a heap of precious stones and gold mohars filling a space marked by five stones, each thrown on four sides and upwards by a strong young man. Some have declared even this an inadequate estimate; others have said that its value is equal to half the daily income of the whole world. The real price at which it has passed from one hand to another is the submission of the weak to the powerful. That purchased it for the Saduzai family, and that transferred it at last into the hands of the Maharaja."

The Thaggi School of Industry, in connection with the Lahore jail, has only been recently abolished, and the prisoners allowed their freedom under "ticket-of-leave." It is believed that *Thaggism* is now extinct in the Punjab, although it prevails to a considerable extent in the native states; some even allege that it is still practised in British territory, but under a modern form, which drugs and poisons instead of strangling. When the Prince of Wales visited that portion of the Lahore jail allotted to the *Thaggs*, a hoary old criminal, named Soba Singh, admitted

with a sort of pride that he had strangled thirty-six persons. Two of the prisoners showed His Royal Highness how *Thaggi* was performed.

The *Thaggs* pursue their calling under a regular system, with the proper rites and observances prescribed, and they consider themselves under the immediate orders and auspices of the goddess Durga Kali, or Bhawani, as she is differently styled. All believe in the divine origin of *Thaggi*. All murdered persons are considered as sacrifices to this deity. The Muhammadan *Thaggs* are disciples of Baba Furid, of Pakpattan, and Nizam-ud-din Ouliah, of Delhi. The *Thaggs* had their own language, and their horrible calling was as a rule hereditary, descending from father to son; whole families devoted themselves to this pursuit. There is no doubt that the practice existed with the connivance and support of many native chiefs and *Zamindars*, who screened the murderers and shared the spoil, so long as their own villages were not interfered with.

A turban, or *kamarband*, is generally used by the old-fashioned *Thagg* for strangling his victim, by throwing it dexterously round the individual's neck. When a cloth of this description is employed, it is first folded to the length of about three feet, and a knot formed at each extremity, with a slip-knot tied about eighteen inches between. In regulating the distance of the two knots, so that the intervening space when lightly twisted may fit the neck, the *Thagg* ties the cloth upon his own knee. The two knots give the *Thagg* a firm hold of the cloth, and prevent its slipping through his hands in the act of applying it. If strangling has *de facto* been superseded by drugging and poisoning, it is probably because the former method caused hot pursuit by the police, whilst the time lost in chemical analysis gives abundant opportunity for escape.

Some centuries ago a rope or lasso was used, and Thievenot in his travels, published in 1687, relates that the robbers in the vicinity of Delhi were most expert in its use for murdering travellers.

General Sleeman, the great authority on *Thaggism*, considers that the *Thaggs* are descended from the Sogartis, who formed a portion of Xerxes' army, which invaded Greece, and that the seven recognised castes of Muhammadan *Thaggs* belong to this ancient race.

There is a regular government department in existence for the suppression of *Thaggism* in India.

The district of Lahore lies between Gujranwala, on the north-west, Amritsar on the north-east, the river Sutlej on

the south-east, and Montgomery on the south-west. The numerous ruins of cities, and the number of wells scattered over portions of the district which are now uninhabitable, show that at an earlier period the general water-level must have stood higher than it is now; but there are no historical records to fix the time when these regions of the country were inhabited. The rivers Beas and Sutlej, which now meet just above the boundary of the district, once flowed in separate channels till they fell into the Indus. The old bed of the Beas may be traced close to the high bank of the Manjha, the upland region between the Sutlej and the Ravi, the original home of the Sikhs. The tradition among the people is that the change in the course of the Beas took place A.D. 1750, in consequence of the curse of a Sikh Guru, whose hermitage the river had destroyed. The towns of Kasur and Chunian, and several large villages, stand on the edge of the old river bank. Of the many irrigation works in the district, the Bari Doab canal is the principal. It runs between the Sutlej and the Ravi. The Hasli, or necklet channel, was constructed in the reign of the emperor Shah Jehan by Ali Mardan Khan, the famous engineer. It supplied water to the Shalimar gardens, and does so still; but these gardens are now greatly reduced in size, and much neglected. The other works of irrigation are inundation cuts from the Sutlej, called the Katora, Khanwah and Sohag canals. They fertilise the triangular belt between the Manjha bank and the river. Wolves infest the wilder portions of the country in this part.

The population of Lahore district is about 924,100, comprising: Muhammadans, 599,500, Hindus, 193,300, and Sikhs, 125,600. Out of an area of 2,334,000 acres, one million are under cultivation. The principal food of the people, wheat, occupies about 310,000 acres. *Gram*, *joar*, *moth*, barley, and cotton are also grown. Round the city of Lahore, where the land is well manured, three crops in the year are gathered; but except close to the villages, manure is not used by the peasant proprietors. The trade of the district comprises the manufacture of silk, cotton, wool, and metal-work for local use chiefly. The administration consists of a commissioner, additional commissioner, deputy commissioner, with a judicial assistant, two assistant and three extra assistant commissioners, honorary magistrates, etc. The chief court of the Punjab is at Lahore: it is the court of appeal for the whole province, presided over by a bench of three judges. An additional judge has recently been added, but not permanently, the business of the court having fallen into arrears.

About one mile beyond the

BADAMI-BAGH

Station, on the Punjab Northern State railway, and three miles from Lahore, the river Ravi is crossed by an iron-girder bridge, of thirty-three openings of 90 feet clear spans; each pier is founded on three wells of 12 feet diameter. The rails are carried on the top boom of the main girder, and on the bottom boom is a lower roadway for foot traffic. The bridge is about 3,000 feet in length; the piers are sunk 50 feet below the bed of the river. The Ravi is the *Hydraotes* of the Greeks, and the *Iravati* of Sanskrit authors.

River Ravi.

It rises in Kulu at the foot of a mountain called Bangahal and a short distance west of the Rotang pass, runs through the Chamba State, enters British territory on the borders of the Gurdaspur district opposite Basaoli in Jammu, and emerges from the hills at Shahpur. At Madhopur, a large portion of its waters is drained off for the Bari Doab canal; thence it flows through the Sialkot and Amritsar districts, and passes within a mile of Lahore, at a place where a bridge of boats crosses the river on the Peshawar road.

After entering the Montgomery district the Ravi receives its principal tributary, the Degh, then passes into the Multan district, and finally falls into the Chenab, after a course of 450 miles. Great quantities of *deodar* timber are floated down the Ravi from the Chamba forests. At one time the Ravi joined the Chenab near Multan, where its ancient bed may still be traced, and in high flood the water still finds its way to Multan by the old channel.

The Degh river rises in the Jammu hills near Harmandal, runs through Sialkot and the trans-Ravi portion

The River
Degh.

of the Lahore district parallel with the Ravi at a mean distance of eleven miles, and falls into the Ravi in the Montgomery district. The Degh is spanned by a number of bridges. A very ancient one of curious construction exists on the borders of the Sialkot and Lahore districts, and two more at Pindi Das and Hodial, erected by the emperor Jehangir.

SHAH DRA,

Or Shahdera, the king's resting place, is five miles from Lahore. About a mile from the railway station is the mausoleum of the emperor Jehangir and his favourite wife, Nur Jehan (*Light of the World*), also called Nur Mahal, a

handsome structure with four minarets, capped with graceful cupolas of white marble, from the summits of which a good view is obtained of the surrounding country. The tomb was built by the empress during her lifetime, as was customary with great people. It has been much injured at different periods, and at present the garden that surrounds it is in the hands of agriculturists. Shahdra also contains the tomb of Asaf Khan, brother of the empress. All the marble facings on the large dome were carried away by the Sikhs.

The tombs have been used as a quarry by them, and half the splendour of the temple at Amritsar is due to marbles plundered from this mausoleum. Ranjit Singh also continued the spoliation for the adornment of his palaces and gardens at Lahore.

The beautiful marble cupola of pierced or fretted work belonging to Jehangir's tomb is now used as a band stand in the gardens adjoining the fort.

GUJRANWALA

Is forty-two miles north of Lahore. The population amounts to about 23,000, half being Muhammadans. The town is modern, and was the capital of the father and grandfather of Maharaja Ranjit Singh during the early period of the Sikh power. Ranjit Singh was born here, and he made it his headquarters till he established his supremacy at Lahore. There are several large houses of Sikh architecture, but most of the streets are narrow, and often end in a *cul-de-sac*. The town stands on a level plain and possesses a mausoleum of Mahan Singh, the father of Ranjit Singh. Under the lofty cupola there is also a portion of the ashes of the great Maharaja himself. The Civil station is a mile south-east of the native town; it contains a court-house, treasury, jail, post-office, a church, and a *Dak* bungalow. The trade is small; the manufactures consist of brass vessels, jewellery, shawl-edgings, and silk and cotton scarves. Gujranwala is the headquarters of the district of that name, forming the central portion of the Rechna *Doab*, between the fertile plains of Sialkot and the desert of Jhang.

Gujranwala was the residence of the celebrated Sardar Hari Singh Neelwa, the most dauntless of all the Sikh chieftains, whose fort has been dismantled; the garden once contained within its earthen ramparts is one of the finest in the Punjab. It abounds in fine fruit trees, especially orange trees, originally imported from Malta by General Avitabile, of

the Sikh service. The fragrance from this superb collection of shrubs and flowers is delightful. The deeds of heroic daring traditionally imputed to Hari Singh would fill a volume.

The district of Gujranwala is quite modern, so far as the present buildings are concerned, but everywhere huge mounds of ruins and old wells are scattered, indicative that ages ago the land must have been highly cultivated and densely peopled; these remains are to be found in the wildest and most solitary reaches of the *bar*, or desert. From the time of Akbar to Aurangzeb the district flourished greatly, and villages were thickly dotted about in what is now a barren waste of scrub *jungle*; but before the close of the Muhammadan period, a mysterious depopulation took place, the reasons for which have never been properly made out. Some consider it was owing to the great famine and the devastating wars by which the Punjab was convulsed during the last years of Muhammadan supremacy. The comparative prosperity of this district dates from the advent of the Sikhs. Ranjit Singh used great efforts, which were successful, in settling inhabitants in the villages and promoting cultivation throughout the *bar*.

Wheat, cotton, and sugar-cane are extensively planted. The evergreen shrub *mehndi*, or wild myrtle, from whose leaves a valuable scarlet dye is extracted, grows luxuriantly, and might be a source of great profit were it not for some superstition among the natives, who regard the plant as unlucky, and are in constant dread of sudden death if they possess a patch of it in their holding.

During the time of the Mughal emperors the capital town and trade centre was Eminabad, where the local
 Eminabad. governor resided, and where are ancient remains and gardens.

There is a tank of considerable sanctity among the Sikhs at Gujranwala, and another at the adjacent town of Eminabad, which is the seat of the Jammu Diwans. Annual religious fairs are held at both these tanks, of which the one at Eminabad is considered most holy, in consequence of its having been the resting-place of Guru Nanak, to whose memory several spots are held sacred in the Gujranwala district, and more especially a high mound near the large village of Chuharkanna in the *bar*. There, as is traditionally reported, he dispensed in charity the money which his father gave him for commencing trade and business. The ruined mounds of the site of Sherghar, a town built by Sher Shah, yield antique relics of much value and great archæological interest.

About thirty miles from Gujranwala is the ancient city of Shekohpura, named after prince Dara Shekoh, the emperor Jehangir's grandson. It contains a large ruined fort built by Jehangir, which subsequently became the residence of Rani Raj Kaur Nakai, a favourite queen of Ranjit Singh, who built a small *baradari*, or summer-house here. She was hostile to the Dogra faction at the Court of Lahore, and therefore lost favour with the great Maharaja, coming to a sudden and suspicious end. Of the Rani Raj Kaur Nakai it is related that she was a great patron of religious mystics and mendicants, and that her piety caused repugnance to Ranjit Singh's drunken orgies and sensual excesses. Good *shikar* is to be had in the vicinity of Shekohpura.

The village of Taki or Asarur in the Gujranwala district, about two miles to the south of Khangah Masrur, on the road from Lahore to Pindi Bhattian and forty-five miles from the former, contains extensive ruins. It is a place of great antiquity, reaching as far back at least as the first century before the Christian era. It is identified by General Cunningham as the *Tse-kia* of the Chinese Buddhist pilgrim who travelled over India in the seventh century. Taki was the metropolis of an extended kingdom, embracing the whole land of the five rivers from the Indus to the Beas, and from the Himalayas to the junction of the five rivers below Multan. The foundation of an ancient palace, citadel, and fortifications can still be traced; the city was built of very large primitive bricks, moulded into beautiful ornamental patterns. A great number of Indo-Scythian coins are found after the rains.

In Akbar's reign Ugar Shah, a Dogra, erected a mosque on the top of the mound with bricks taken from the ruins. Hwen Thsang, the Chinese pilgrim referred to, describes a *stupa* of Asoka situated two miles north-east of Asarur, commemorating the spot where Buddha halted. The site of this *stupa* has been recently identified with a large ruined mound exactly in the position indicated.

Ramnagar, on the Chenab, twenty-eight miles north-west of Gujranwala, and twenty-four miles south-west of Wazirabad, has a population of 6,800. The town was originally called

Rasulnagar, and was founded about 1725 by a Chattah chieftain of great influence, named Nur Muhammad. It was stormed and taken in 1795 by Ranjit Singh after a gallant defence made by Ghulam Muhammad, the reigning Chattah chief. The Sikhs afterwards changed

the name of the town to Ramnagar. A number of fine buildings belonging to the Chhattah dynasty is still extant. The manufacture of leathern vessels called *dabbas* is extensively carried on. A large fair is held in April, attended by about 30,000 persons.

It was near this place, while the siege of Multan was slowly progressing, that the indecisive action was fought during the second Sikh war when Lord Gough attempted unsuccessfully to drive Sher Singh across the Chenab, on the 22nd November, 1848. The British commander withdrew with a heavy loss, but a strong detachment under Sir Joseph Thackwell was immediately sent round by the Wazirabad ferry to turn the flank of the enemy, resulting in the victory of Sadultapur. Sher Singh then retired northwards, and occupied a strong position between the river Jhelum and the Pabbi hills. On the 13th January, 1849, the bloody battle of Chilianwala was fought, also a very indecisive engagement. Though regarded as a victory it cost as many lives as a defeat; however, the Sikhs left the field in the possession of the British. Sher Singh made a forced march upon Lahore, but Lord Gough closely pursued his rear, and, when the Sikhs faced round, on the 22nd February, 1849, the decisive battle of Gujrat was fought, which irretrievably ruined their power, and laid the Punjab prostrate at the feet of the conquerors. The province afterwards passed by annexation under British rule.

Ramnagar was a favourite place of retirement with Ranjit Singh, who often withdrew there from the cares of state, and who constructed a small summer-house (*baradari*) and a fine garden on the banks of the river, in which lie interred the bodies of the officers and soldiers of the British army killed in the disaster of November, 1848. Ranjit Singh spent his childhood at Ramnagar, and it was there that he received the appalling news of the death of his favourite and heroic general, Sardar Hari Singh Neelwah, and of the consequent disaster which befell the Sikh arms in the great battle with the Afghans beyond Jamrud near the mouth of the Khyber pass in the Peshawar valley in 1837. It was here that he organised the relief of the beleaguered Sikh garrison of Jamrud fort and Peshawar. That operation was effected with a rapidity of movement on the part of the relieving troops, unprecedented even in the Sikh army, so famous for mobility; the whole distance to Peshawar having been covered on the fourth day by a force of all arms, inclusive of artillery.

WAZIRABAD

Railway station is sixty-two miles from Lahore. Wazirabad is in the Rechna *Doab*, between the Chenab and the Ravi, about three miles from the bed of the former. A magnificent and extensive view of the Himalayas is obtained from this station on a clear day, the high peaks called Mer and Ser, some seventy miles distant, being conspicuous. These two mountains tower over the surrounding peaks, and closely resemble each other in their regular conical form; but a remarkable peculiarity is that one is always white, while the other is always black—which can only be accounted for by their geological formation, as both mountains rise above the level of perpetual snow. The town is well and regularly laid out. It was rebuilt by General Avitabile, an Italian general in the service of Ranjit Singh—a man of iron will, who alone could repress the disorder with which the country was afflicted, and who vigorously governed it for many years, until Ranjit Singh needed his services for the same kind of work at Peshawar. The streets are wide and handsome, and the bazaar is very commodious. The census returns show the population to be 17,000. Avitabile erected a palace and pleasure grounds. The walls of the former are covered with curious full-sized figures of the Sikh *Gurus*, painted in fresco. This building is now occupied by the Rajouri chief and family, who are pensioners of the Jammu government, and live here under political surveillance. Metal-work, knives, and a variety of hardware are beautifully made at Wazirabad, but the iron or steel used is of a very inferior description. Boat-building is also carried on very extensively, and there is a large depôt for timber rafted down the Chenab. Some tombs and mosques of architectural and historic interest once existed here, but in the vandalism which characterised the early days of our administration they were dismantled for the sake of the bricks.

Three miles north of Wazirabad Station, the Chenab is crossed by a bridge believed to be the longest in the world. It is 9,300 feet in length, or nearly one mile and three-quarters, and consists of sixty-four openings, each $133\frac{1}{4}$ feet clear span, or 142 feet from centre to centre of the piers. The girders are Warren's triangulated pattern, and weigh in the gross 6,000 tons. Five millions cubic feet of brickwork were used in the construction of the bridge. Each pier is founded on three wells, measuring 12 feet 6 inches in diameter, which are sunk to a minimum depth of 70 feet below low-water level.

River Chenab
and Alexan-
dra Bridge.

The cost amounted to over half a million sterling. This magnificent structure was commenced on the 1st November, 1871, and the first train crossed over it on the 23rd December, 1875. It was formally opened and named the Alexandra Bridge on the 22nd January, 1876, by His Royal Highness the Prince of Wales, who drove in the last rivet—a silver one—on His Royal Highness's return from visiting the Maharaja of Kashmir at Jammu.

The river Chenab first emerges from a small lake called Chandra Bhaga, in the snowy ranges of the Himalayas, south of Ladakh, at a very great elevation, runs through the Ritanka pass, which is 13,000 feet high, follows a winding course through the gorges of Jammu, and enters British territory in the Sialkot district, near the village of Khairi Rihal, receives the Tavi on the borders of the Gujrat district, passes through Jhang district, and after running 605 miles is joined by the Jhelum at Trimmu, about 50 miles lower down by the Ravi, and ultimately falls into the Sutlej after running a distance of 765 miles. In its course through the Himalayas the river is called Chandra Bhaga, which means "proceeding from the moon."

Sialkot, a large military station, is twenty-eight miles east of Wazirabad. It was the capital of the famous Sialkot. Raja Rasalu, a great Punjab hero, who reigned about the first century of the Christian era. He forms the subject of a thousand and one legends still current among the Hindus of the hills and plains. According to tradition the town was founded by Raja Shal, mentioned in the *Mahabharat*, as an uncle of the Pandava princes. General Cunningham identifies this possibly mythical hero Rasalu with the son of Salivahana, the Vikramaditya, who conquered the Sakas in A.D. 78. The country is said to have fallen under a curse after Rasalu's death, and remained desolate for a period of 300 years. Nothing is heard of Sialkot until A.D. 643, when the Rajput princes of Jammu overran the district and retained possession until its union with the Muhammadan empire, when by the payment of a tribute they managed to maintain a state of semi-independence. On the disorganisation which followed the gradual decay of the Mughal empire, the province reverted to its ancient princes. Subsequently, in 1786, it fell into the hands of the Sikhs, and became the appanage of the powerful Bhangi Misl. The district was afterwards taken by Ranjit Singh, and formed part of the Lahore kingdom. After the second Sikh war Sialkot, with all the other Punjab provinces, became an integral portion of the British Indian empire. In 1857, the

native troops stationed at Sialkot mutinied and laid siege to the ancient fort of Salwan, which stands on an eminence in the centre of the town, where the Europeans had taken refuge, and where they made a gallant defence. The cemetery at the foot of this stronghold contains the remains of the victims; the treasury was plundered, and the mutineers remained masters of the district for some time. There is a fine temple built by Raja Tej Singh, with a very high spire, visible from a long distance. The celebrated shrine of Baba Nanak, the first Sikh Guru, is visited by large numbers of Sikhs from all parts of the Punjab, and a famous fair is held annually. There are also a number of Muhammadan *Masjids*.

The town is well built and paved, and contains a population of 45,000, including the cantonments, about a mile to the north; there are generally a British cavalry and infantry regiment stationed here, as well as one or two native regiments.

Sialkot is a large centre of trade, specially famous for its manufacture of paper, which employs more than a hundred native mills; also for its damascened work, very similar to that made at Gujrat. A colony of Kashmiri weavers make shawls and beautiful embroidered edging. There are the usual public offices, *Dak* bungalow, English, Roman Catholic, Scotch, and Presbyterian churches, and mission buildings and fine public gardens.

The district of Sialkot, irrigated by various streams and canals, is highly cultivated and very fertile; the alluvial lowlands, however, suffer in certain places from the injurious efflorescence known as *reh*, and the uplands are also largely impregnated with saltpetre. Its rivers are the Chenab, Ravi, Degh, and Tavi, besides which it has many hill streams and mountain torrents. Flax and wheat are grown to great perfection.

Pasrur is about twenty miles south of Sialkot. It was a very important town in the time of the emperor Jehangir, who ordered a large tank to be constructed, as also a canal to supply it with water. Prince Dara Sheko, brother of Aurangzeb, resided here for some time. Shah Daula also erected a bridge situated on the Amritsar road, which is still standing. There are some fine houses, the residences of Sikh *sardars*. The shrine of Mira Barkhudar, a famous Muhammadan saint, is a handsome building; large numbers worship there during the *Muharram*. The population is now only about 8,400, half of whom are Muhammadans.

Jammu, twenty-two miles from Sialkot, is the chief town in the Kashmir State, standing on the right bank of the river

Tavi. It occupies a ridge on the outer range of the Himalayas.

Jammu. The Maharaja of Kashmir has several palaces here, and another was specially erected for the Prince of Wales, on His Royal Highness's visit to Jammu in January, 1876. The Tavi, a small river rising among the mountains of the outer Himalayan range, forty miles to the north, passes through Jammu and falls into the Chenab about twenty miles to the south-west. The fort and palace stand about 150 feet above the stream, on the right bank, and have a very striking appearance; but an adjacent height commands the fort, which would render it untenable against modern artillery. The town is generally well built, with a good bazaar; the population amounts to 8,000. There are some fine gardens and pleasure grounds adjoining. Jammu was once the seat of a dynasty of Rajputs who ruled over a large territory in the plains as well as the hill country. The extensive ruins in the suburbs attest the size and prosperity of the city at a very early period.

GUJRAT

Railway station, seventy-four miles from Lahore, was the scene of the last and the crowning victory gained by Lord Gough over the Sikh army under Sher Singh. At this battle the Sindh Irregular Horse distinguished themselves greatly; 250 of this regiment drove 4,000 Afghan cavalry off the field with tremendous loss, although it was composed of the *élite* of Dost Muhammad's army—splendid men on splendid horses—and commanded by the sons and nephews of the Amir in person. Their leaders were slain, and their standards left in the hand of the victors.

The site of the town of Gujrat is very ancient; and if any weight is to be attributed to tradition, two cities had been built and submerged by a calamitous inundation and flood on this spot before the existence of the present town. The second city was restored, according to General Cunningham, by one Ali Khan, and is said by the same authority to have been destroyed in A.D. 1303, a year which was signalled by an invasion of the Mughals during the reign at Delhi of Alla-ud-din Khilji. Nearly 200 years later the attention first of Sher Shah, during his brief reign, and subsequently of Akbar, was devoted for a time to the affairs of the Chaj Jetch *Doab*, the result being the foundation of the present town of Gujrat. Akbar's part in what took place is the subject of a very definite tradition. In those days there was no stronghold in the Chaj Jetch *Doab* to mark the imperial power, and, seeking a locality for a fort, Akbar was probably

attracted to the present site by the traces of ancient occupation, and perhaps by the existence of ruins from which material could be extracted on the spot. Working skilfully upon the hereditary rivalry between the Jats and Gujars of the neighbourhood, he induced the latter to furnish half the necessary funds, permitting them in return to hold for him the citadel when finished ; although the surrounding territory belonged to the Jats. The fort thus founded took the joint name of Gujrat-Akbarabad. Its outline is now hardly traceable, the fortifications having been renewed upon a larger scale by Sardar Gujar Singh. It is placed in the centre of the town ; the brick walls are from 20 to 30 feet in height. It has two entrances, and would still, though much hemmed in by streets and houses, prove a considerable defence against an unscientific enemy. Some of the Imperial buildings, especially a *baoli* or covered well, and a bath house (*hammam*), still exist, and are in use. During the reign of Shah Jehan, Gujrat became the residence of Pir Shah Doulah, a saint of great repute, who, out of the rich offerings made him, is said to have spent money freely upon the adornment of the town and its suburbs. The ruins of a brick viaduct, extending to the north and north-east of the city, the use of which, however, is not apparent, are still pointed out as a testimony of his liberality.

Ahmad Shah Durani ravaged the country during the decay of the Mughal power ; and it was frequently overrun by the Ghakkars, who, under their chief, Mukanah Khan of Rawalpindi, seized the town and held it for nearly twenty-five years, until he was expelled during the rising tide of Sikh power by Sardar Gujar Singh Bhangi in 1765.

A very superior description of leather is made at Gujrat, almost equal to European. Prepared from sheep and goat-skins, it is very soft, fine in texture and general appearance. The men will not divulge the secret of preparation, in case their trade should suffer. The colours are generally red, green, claret, or maroon. The leather is extensively used for covering the well-known comfortable Gujrat easy chairs, which were originally made from a design given by a former deputy commissioner.

In this district are produced, it is believed by designed physical compression and consequent malformation of the heads of young infants, the disgusting idiots who are carried about by religious mendicants all over the country for the purpose of extorting charity from the general public. These idiots are called *Chua Shah*, in consequence of the disfigurement to which they are thus

Chua Shah
Idiots.

cruelly subjected, flattening their heads and pinching their features into a sharpness somewhat resembling that of the rat; and their lives are dedicated from professedly religious motives to the Muhammadan saint, Pir Shah Doulah.

In one of the suburbs is located a small colony of workmen whose inlaid ware in gold and iron, *kofigari*, has acquired a considerable reputation. This art, formerly applied extensively to the adornment of armour, has now centred mainly in Gujrat and Sialkot, and is confined to peaceful objects, such as caskets, vases, combs, brooches, bracelets, and the like. Inlaid arms, swords, daggers, shields, helmets, and plate armour, can still be obtained if specially ordered.

Kofigari
Work.

Mr. Baden Powell, in his able work on the arts and manufactures of the Punjab, describes how the *kofigari* work is done: first by drawing out the pattern on the steel surface with a steel needle, or *silai*, which leaves a line sufficiently deep to retain a very fine gold wire. The wire is then hammered into the metal according to the pattern and lines already drawn. The whole is then heated and again hammered, and the surface is polished with a white porous stone. When the soft gold is required to be spread, the rubbing and hammering are repeated with greater force. The gold used is very pure and soft. The result produced by this delicate but simple process is extremely pleasing, and the craftsmen do a thriving business, as the Gujrat wares meet with a ready sale among Europeans throughout North-Western India. It is recognised as a *specialité* of Punjab art. If a comparison be instituted, the Gujrat ware is perhaps inferior to similar work done at Sialkot, where under European advice the workmen have learnt to impart a superior finish. The rough undersides of the inlaid work, and the joints which were formerly left bare or rudely marked with silver in a check pattern, are now sometimes at Sialkot finished off by the aid of electro-gilding, but the old rude fashion is still adhered to at Gujrat. The distinction between Gujrat and Sialkot work, however, is but locally recognised. At a distance the inlaid work of both places is ordinarily spoken of under the name of Gujrat ware.

Fine shawls are also produced by a colony of Kashmiri weavers who have been settled here for over a century.

A handsome Hindu temple, or *mandar*, much venerated by the Hindus, is an object of great attraction to the inhabitants for hundreds of miles around. The interior is ornamented with paintings of natives riding on peacocks; antelopes, griffins and other fabulous animals are also represented. The Civil station of Gujrat lies to the north of the native town. It

contains the usual public buildings, the district court-house and treasury, the jail, dispensary, police lines, staging bungalow, and post-office. These buildings, together with a few bungalows, the residences of the official staff, constitute the whole station. Gujrat is four miles from the present bed of the river Chenab, and contains 19,000 inhabitants, of whom 13,000 are Muhammadans, and 6,000 Hindus and Sikhs. It is subject occasionally to disastrous floods and inundations.

The Gujrat district is well wooded; government reserves about 60,000 acres of waste land for the growth of timber. The district abounds with relics of antiquity; the many ruins existing, the ancient coins and Archaic bricks found, give evidence that they belong to a prehistoric period. Gujrat is the point of departure, *vid* the Pir Panjal, for

KASHMIR.

There is no place in India which excites so much interest in the mind of the traveller as the Vale of Kashmir; its inaccessibility has hitherto been a formidable difficulty to overcome, but as now to get there is chiefly a question of time and money, the number of visitors increases every year. The entire country of Kashmir is a mass of mountains forming the north-western range of the great Himalayas, varying in height up to 18,000 feet; on the tops of many summits are beautiful meadows of grass, and charming valleys below; the largest of the latter is the valley of Kashmir, entirely surrounded by lofty mountains, from north-west to south-east 100 miles in length, with an average width of 25 miles. The valley is bounded on the north by some small hill-chiefships, subordinate to Kashmir, and by the Karakoram mountains; on the east by Thibet and Ladakh; on the south by Panch and Jammu and the British districts of Jhelum and Gujrat; and on the west by Hazara and Rawalpindi. About midway between the two ends of the valley, and close to the hills, is the city of Srinagar, or the City of the Sun, the capital of Kashmir.

This native state is governed by the Maharaja Rambhir Singh, G.C.S.I., a Dogra Rajput, born in 1832. He succeeded his father Golab Singh in 1857. He is the only representative of the Sikh rulers who has retained some of the territories and inherited some of the great power possessed by the Sikhs in the Punjab. His father, Golab Singh, commenced his career as a horseman in the service of Maharaja Ranjit Singh, and by his great merits raised himself to the position of ruler of the Jammu principality, to which he soon after

added Ladakh. In the conflicts which followed after the death of Ranjit Singh he was the minister of the *Khalsa*, and took the most important part in the negotiations with the British after the great battle of Sobraon. From these negotiations he was enabled to found the kingdom of Kashmir. By a separate treaty he agreed to pay seventy-five lacs of rupees to the British, and became the independent ruler of Kashmir, although previously he was a feudatory of the Sikhs. He merely bound himself to acknowledge the supremacy of the British government, to refer all disputes with neighbouring states to the government of India, and to assist British troops when required. In accordance with these stipulations, the Maharaja sent a contingent of troops and artillery to Delhi, at the time of the Mutiny in 1857; and at the time of the war in Afghanistan, in 1879, the Maharaja of Kashmir, together with several of the chiefs and ruling princes of the Punjab, voluntarily offered to send a contingent of troops. The offer was in most cases accepted, and the whole of the contingents assembled at Lahore, where they were reviewed by the viceroy, Lord Lytton, and afterwards marched for service across the frontier at Peshawar. The Maharaja of Kashmir pays to the British government an annual tribute of one horse, twelve shawl goats, and three pairs of shawls: he is entitled to a personal salute of twenty-one guns. The military force of the state consists of about 10,000 men, including 5,000 irregular troops, with sixteen batteries of artillery.

There are several roads to Kashmir, but only three of them are open to the public; and officers must obtain the special permission of the Punjab government to travel by any other route. The first of these starts from Gujrat *via* the Pir Panjal; the second runs by Rawalpindi and Murree; and the third by Rawalpindi through Murree and Abbottabad.

For the route over the Pir Panjal, Gujrat is the starting-point, whence Srinagar is distant 200 miles, and the journey is performed in fifteen marches, varying in length from ten to fifteen miles. This is a difficult road, but the scenery is the finest. It was formerly used by the Mughal emperors in their annual trip to Kashmir, and has associations, therefore, which give it additional interest. Many beds of streams and torrents have to be crossed scores of times in a few miles. The scenery, however, is on the grand scale common in the Himalayas, to which no other mountain scenery can be compared. With these considerations the traveller will be well repaid for the fatigue he undergoes.

Bhimbar, twenty-eight miles distant, is the first stage reached. It is in the territory of the Maharaja of Kashmir.

Here there is a good *Dak* bungalow, and to the traveller's surprise he will find no charge is made for its use ; Bhimbar. this rule applies to all the rest-houses in the Maharaja's territory. A rest-house will generally be found at the end of every march, but they are without furniture of any kind. Bhimbar is at the foot of the hills, and for sixteen miles onwards there is a long trying march to Saidabad, a very steep ascent over rocky ridges, and without any shade. The next stage is twelve and a-half miles, to Naushahra ; which possesses an extensive brick *sarai*, with stone gateways. At one time it must have partaken more of the nature of a fortress, but is now in a ruinous state. It was erected by the emperor Akbar. The *Dak* bungalow is situated in a pretty grove called the *Baoli Bagh*, or Well Garden. The old town occupies an elevated position overlooking the river, and has a most charming appearance. Fishing is to be obtained in the neighbourhood.

To Changas Sarai, distant thirteen and a-half miles, the road leads up a rocky valley and over a very steep ridge with an equally sharp descent. There is here also a fine old Mughal *sarai*. The *Dak* bungalow occupies a prominent eminence overlooking the river. Amidst most beautiful scenery the Pir Panjal stands out in grand relief, and the snowy range of the Himalayas is clearly visible in the far distance. Pomegranate, fig, plum, and peach trees abound.

The next stage from Changas to Rajaori is fourteen miles ; the route is not difficult ; the Tavi is crossed by a ford about one mile from Rajaori. Another easy stage is from Rajaori to Thana Mandi, fourteen miles.

Rattan Pir Pass. At the end of this march the Rattan Pir range is seen, and in the next, from Thana Mandi to Baramgalla, is crossed ; the top of the pass, on which are several huts, is 8,200 feet high, and five miles' march from Thana Mandi. Baramgalla is a small village in the territory of the Panch Raja. The emperor Jehangir died of palsy at this place on his way to Kashmir, his favourite residence. The next stage is to Poshiana, eight miles distant. The road lies up the deep narrow valley of the Suran ; and in the next march from Poshiana to Aliabad Sarai, the Pir Panjal has to be crossed.

The Pir Panjal is a lofty range of the Himalayas, forming part of the south-western boundary of Kashmir, and running from north-west to south-east. Its length from the Baramula pass is about 40 miles, and the highest peak rises about 15,000 feet. The Pir Panjal pass is 12,000 feet above sea-level, quite devoid of trees, and nearly always covered with snow. At the summit there is a

small hut inhabited by a Muhammadan *Pir* or saint, who bestows on travellers his benedictions and supplies them with refreshments ; for these services he enjoys the privilege of exacting a little fee.

From Aliabad Sarai to Hirpur is twelve miles. The road lies along the valley, and at the end of the march the plains of Kashmir may be seen. A portion of the road is walled, overlooking a very steep precipice where accidents occasionally have happened. It is said that several elephants and four or five ladies of the *zenana* of the emperor Aurangzeb fell here over the precipice and were all killed, an accident caused by the road giving way under the heavy pressure of the elephants. From Hirpur to Shupiyan is a short and easy march of eight miles. Shupiyan is the largest town in this part of the valley. On this day the first view is obtained of the valley of Kashmir. The two next and last marches are both easy—from Shupiyan to Ramu eleven miles, and from Ramu to Srinagar eighteen miles. In the centre of the enclosure of the temple or *chhotria* at Rambagh *sarai*, a few miles from Srinagar, are preserved the ashes of the late Maharaja Golab Singh.

THE GUJRAT AND PANCH

Route is used when the passes over the Pir Panjal are covered with snow and closed, from the middle of October till the beginning of May. The road branches off to the left at Thana Mandi, the eighth stage, ninety-six miles from Gujrat. On this track there are three passes, the Rattan Pir, the Haji Pir, and Baramula. The first two of these lie in the territory of the Raja of Panch, a tributary of Kashmir. There are eighteen stages on this route, but fifteen only on that by Pir Panjal.

From Thana to Suran the distance is sixteen miles. The road lies through forest to the Rattan Pir pass, six miles from Thana, and is not difficult ; the Suran, a small stream, is crossed several times. Suran is a little village, in which there is a *thana* and a small military force. The bungalow for travellers is a flat stone-roofed building with one room only, twelve feet square.

The next stage is from Suran to Panch, fourteen miles.

Panch. This road lies in the valley of the Suran river ; for the first six miles it passes over level turf, and for the remainder of the way through cultivated fields. Panch is a town of about 500 flat-roofed houses, on a wide and elevated plain, surrounded by low hills, on the right

bank of the Suran, which falls into the Bitarh, a large river, about one mile to the west of the town. Panch, the residence of the Raja Moti Singh, possesses a recently built stone fort. The bungalow for travellers is about a mile beyond the town, a substantial brick building, with two sitting-rooms, two bed-rooms, and bath-rooms. The next stage is from Panch to Kahutu, nine miles. The road runs along the valley of the Bitarh river by the side of lofty and well-wooded hills, afterwards through cultivated fields and across a ford to the village of Diagwar, four miles from Panch. Thence it leads through the village of Chota Diagwar, descends to the river, which it crosses several times, and then passes at an elevation of about 300 feet to Kahutu, a small village of forty huts prettily situated. The bungalow, with one room only, is just below the village. Supplies should be obtained at Kahutu, as on the next two stages they are uncertain.

From Kahutu to Aliabad the distance is eight miles, and the road runs along a narrow valley to the foot of the Haji Pir, the ascent to which is easy, but the remainder of the road more difficult. Aliabad contains only fifteen huts on the right of the hill; the bungalow, though prettily situated, is a very humble building with one room. At the next march, from Aliabad to Haidarabad, seven miles, the Haji Pir is crossed 8,500 feet above sea-level. The road is not difficult; it rises for three or four miles on one side of the mountain, and the descent is about the same on the other side. A *fakir* lives in a stone hut on the top, and supplies milk or water for a small remuneration. The top of the mountain is bare of trees. The descent is through dense forests, among which the ruins of a temple are seen, and across a deep gorge to Haidarabad, a very small village in the Kashmir territory, situated halfway up the side of a lofty range of mountains. The river Shah-Ka-Kuta, a torrent formed by the junction of two small streams, which unite close by, runs through the valley beneath. There are two bungalows close to the village; one has two large rooms in the upper storey, and the other, a new building, has three rooms; there is ample accommodation for horses and servants.

The next march, from Haidarabad to Uri, ten miles, is the most difficult of all on this route. At the bottom of a deep descent, about three miles from Haidarabad, is a splendid waterfall, one of the finest in Kashmir. The road continues by rough ascents and descents, across mountain streams, to Uri, a large village on the hills to the left, from which the view is beautiful. The river Jhelum here is

a very rapid torrent, on the northern side. On the left bank is seen an old stone fort, and near it a curious rope bridge. The bungalow is about halfway between the village and the fort, a new building with four large rooms and bath-rooms.

From Uri the route is the same as that given under Murree.

LALAMUSA

Station, twelve miles beyond Gujrat, is the junction for the Pind Dadan Khan Salt branch, a metre gauge railway.

A few miles north of the

PHALIAN ROAD

Railway station, twenty-one miles from Lala Musa, is the Chilianwala, battlefield of Chilianwala, about five miles from the left bank of the Jhelum. Here Lord Gough fought an indecisive action with the Sikhs on the 13th January, 1849. The Sikhs attacked before the British army was prepared; orders, however, were given for an immediate advance through a thick jungle, covering a number of masked batteries, which made fearful havoc in the British lines. Repulsed repeatedly, our forces still charged the unseen guns. The English troops were ultimately disorganised, and owing to some mistake a regiment of cavalry retreated and threw the rest into confusion, causing almost the entire destruction of the 24th British Regiment. Sixteen of the enemy's guns had, however, been captured, but the Sikhs had also taken some English guns and colours. The action ceased when darkness set in, the British retaining their position on the field; but the Sikhs fortunately retreated during the night. The English lost 2,400 officers and men. This disastrous engagement created in England so much alarm and indignation that Sir Charles Napier was at once sent out to supersede Lord Gough.

An obelisk marks the spot of this sanguinary struggle, upon which are inscribed the names of the officers who fell. It was near Chilianwala that the great battle between Alexander and Porus took place, after the passage of the river Jhelum, nearly twenty-one centuries ago. Here also Alexander built the city of Níkæa, now called Mong, in commemoration of the victory.

MIANI

Station is fifty-three miles from Lala Musa. The town is situated on the left bank of the Jhelum, opposite Pind Dadan

Khan ; it contains a population of 8,000, of whom 4,000 are Hindus and 4,000 Muhammadans. From time immemorial Miani has been an important mart for the salt from the mines on the opposite side of the river. The original town, called Shamshahabad, was swept away by the river, and a town on the present site was built under the auspices of Asaf Khan, father-in-law of the emperor Shah Jehan, by two Hindus named Madho Das and Shiv Ram. It was plundered and destroyed by Nur-ud-din, general of Ahmad Shah, in A.D. 1574, and the inhabitants dispersed among the neighbouring villages. In A.D. 1787, Maha Singh, father of Ranjit Singh, induced a number of the descendants of the old residents and others to rebuild the town. He reopened the salt mart ; but it appears never to have entirely recovered Nur-ud-din's visitation, for the descendants of the families which then abandoned the place and took refuge in the adjoining villages are still to be found in the latter. Miani is an ill-built town of narrow lanes and bazaars, the upper storeys of the houses and shops almost touching each other. The town owes its existence to the salt trade. This, however, is in itself enormous, for almost all the salt of the Mayo mines destined for down-country markets as far as Delhi passes through its bazaars.

Its public buildings are a police station, a town-hall, and a rest-house.

Opposite Miani, on the right bank of the river Jhelum, is Pind Dadan Khan, the headquarters of the Salt Department. It is a large and flourishing town of 16,800 inhabitants, nearly two-thirds of whom are Muhammadans. The range of mountains furnishing salt, although comparatively destitute of vegetation, has a most picturesque appearance. It rises boldly to the north of the river in vertical precipices of 500 to 600 feet in height. The sky-line here and there is cut by numerous gorges or gullies where the hill torrents have worn their way, displaying various strata of dull red sandstone, white limestone, and gray gypsum, which contrast beautifully with bright red and pink soil—the well-known indication of salt. In the valley there are a number of streams, but so impregnated with salt that the water proves more injurious than beneficial to the crops. This range is about 3,500 feet high, and is made up of three spurs ; one of which runs for twenty-five miles parallel with the Jhelum. In the third spur is the mountain of Sakeswar, which rises 4,994 feet above sea-level. Between these hills is an elevated and fertile plain, and in its midst the beautiful lake of Kala Kahar. The salt, in the shape of solid rock, lies in great beds on the slopes of the table-land ; and these deposits are the largest in

the world. The workings are called the Mayo mines, near Pind Dadan Khan. Besides rock salt, coal, though of an inferior kind, is found here, some of which has been used in the Indus steamers.

The Pind Dadan Khan district was apparently at one time densely populated. Ruins of cities, forts, and temples abound, and there still remain the immense walls and stones of the great city of Gurjak, the stronghold of the Darapur Janjuahs. The ancient temple and fort of Baghamwala, belonging to the same race, the beautiful gardens of Sulvie and Choya, and the ancient forts of Kusak and Dulur, crown precipitous rocks. It was in the Kusak fort that Ranjit Singh besieged for six months the last sultan of the Janjuahs, who only then surrendered for want of water. The steep cliffs of Karangal are also covered with bastions and lines of defence. From A.D. 625 to A.D. 939 the salt range formed a portion of the Kashmir kingdom.

Sixteen miles from Pind Dadan Khan, on the north side of the mountains, is the sacred fountain of Katas, esteemed next in sanctity to Kuru-Kshetra at Thaneswar or Jawalamukhi at Kangra, and referred to in the *Mahabharat* as the "Eye of the World." Here Shiv became so inconsolable for the loss of his wife Sati, the daughter of Daksha, that the flood of tears from his eyes was enough to form the two sacred pools of Pushkara near Ajmir and Katas, or Kataksha, in the Sind Sagar *Doab*. The surrounding country is covered with ruins belonging to the Buddhist, Karakota, and Varmma periods, that is, dating from B.C. 6 to A.D. 939. Katas stands at an elevation of 2,000 feet. An enormous number of devotees frequent the place annually, a pilgrimage thereto being considered equal in virtue to Hardwar or Benares. In the valley beneath are the *Sat Ghara*, or Seven Temples; but according to General Cunningham there are really twelve. The architecture is the same as in Kashmir, beautiful fluted pillars, trefoil arches, dentils, and pointed roofs. The origin of this singular group of temples is ascribed to the Pandava brethren. Katas is supposed to have been the capital of the Sinhapur kingdom, visited by the Chinese Buddhist pilgrim, Hwen Thsang, in the seventh century.

About a mile distant is held the great Musalman *mela* at the shrine of Saidana Shah. The number of persons present has been frequently estimated at 100,000.

At Malot, twelve miles south-east of Katas, there are some fine old temples, with most chaste Ionic or Græco-Indian fluted columns, at least 2,000 years old, situated on the edge of a stupendous precipice, and com-

manding a most extensive view of the Chenab, Jhelum, and Ravi valleys. Near Malot is the ancestral fort of the chief of all the Janjuahs. An adjoining eminence is crowned by a fort built by Maha Singh, the father of Maharaja Ranjit Singh.

A notable place in the salt range is Jogi Tillah, not only in consequence of its ancient sanctity and of its being resorted to by religious Hindu devotees from all parts of India, but also because of its geological formation. The elevation, and consequent coolness of the climate, have made it a kind of summer resort and sanitarium for the Civil officers of Jhelum and the neighbourhood. Jogi Tillah, as well as many other localities in the salt range, contains antiquities, rock indentations, architectural remains, and relics of past ages of incalculable value and historical interest. The salt range of hills throughout is rich in geological structure and mineral wealth unexplored and undeveloped. Coal has been found, antimony has been picked up on the surface; and although the explorations heretofore conducted have not yielded profitable results, the fact by no means proves that the search has been complete and exhaustive, or that the hills do not contain mineral wealth of inestimable value. On the contrary, there is much greater reason to believe the popular native conviction that such *does* exist, and will come to light unexpectedly and unsought for some day.

A brief allusion to the salt mines may be interesting. Formerly the property of the great Janjuah sultans, they were, on the decline of that family, seized by the Sikhs, who allowed the chiefs a royalty. In a short time, however, this grant was stopped. On the fall of the Sikhs the mines came into British possession. About 50,000 tons of salt are quarried annually, valued at £430,000.

The salt is quarried from the thick stratum of red or pink earth, which is hollowed out, forming large arches or recesses of forty feet span. Blasting now is freely resorted to, and this has considerably reduced the cost of production.

BHERA,

The present terminus of the salt branch, is situated on the left bank of the Jhelum, eleven miles from Miani. It is a flourishing commercial town with a population of 15,000, of whom 9,000 are Muhammadans and the remaining 6,000 Hindus and Sikhs. Bhera was attacked during Babar's invasion, but escaped without great injury on a payment of two lacs of rupees. It also suffered a great deal at the

hands of the hill tribes, who once destroyed it. Afterwards it was rebuilt, in 1540. It was again sacked by Ahmad Shah's general, Nur-ud-din, in 1757, and eventually occupied by the Sikh Sardars of the Bhangi Misl. The ruins in the vicinity, called Jobnathnagar, are supposed to be the remains of the capital of Sopheites, a contemporary of Alexander the Great. Bhera contains the tomb of a Muhammadan *Pir* of great sanctity, to which pilgrimages are made from long distances. There is a considerable trade in cotton, *ghi*, cloth, iron, rice, and sugar.

Shahpur, thirty-two miles south-west of Bhera, is situated on the left bank of the Jhelum, exactly opposite Shahpur. Khushab; population 7,800. It is the headquarters of the Shahpur district, and as a Civil station is a place of importance, but is not so large as Bhera, the most populous city in the district.

The district of Shahpur is very barren, consisting chiefly of the *bar* or central table-land of the Chaj Jetch *Doab*, and the *thal* or sandy desert of the Sind Sagar *Doab*, both wastes of jungle consisting of low brushwood. After rains they are covered with grass, and afford pasture for numerous herds of cattle. Like other districts in the Punjab, this tract of country must have been highly cultivated and densely populated at one time; mounds of ruins are scattered over the whole table-land, indicating the sites of ancient cities and towns. The Greek historians of Alexander write that the country was teeming with population, and even during Akbar's reign, the *bar* was the seat of a large agricultural population. It is supposed that the present barren state of the plateau has been caused by a gradual depression of the water-level, and change of the courses of the river.

KARIALA

Railway station, ninety-eight miles from Lahore; between this and the Jhelum station, five miles distant, the river Jhelum is crossed by a bridge nearly one mile long. It consists of fifty spans of 90 feet each, and is in all other respects similar to the bridge over the Ravi near Lahore. The river Jhelum rises in the Kashmir State amongst the mountains on the northern side of the valley. It is also known as the Bihet or Bitasta, from the Sanskrit Vitasta, which the Greek historian of Alexander's expedition called Hydaspes, but which another Greek historian more correctly calls Bidaspes. It passes through the beautiful lakes Manasbal and Walar, and the whole of the

River
Jhelum.

valley of Kashmir, receiving the waters of the affluents Arpat, Bring, Sandaram, Veshau, Haripur, Sind, and Kishn Ganga, and, entering the plains a little above the town of Jhelum, joins the Chenab at Trimmu, completing a course of nearly 500 miles.

JHELUM,

One-hundred-and-three miles from Lahore, is on the northern or right bank of the river Jhelum. The population is 21,000, comprising 8,000 Hindus and 11,400 Muhammadans. The native town is small, but the importance of Jhelum has increased greatly since 1868, when it was reoccupied as a military cantonment. It has since become the headquarters of a section of the railway. Jhelum has fine wide bazaars, and, it is said, might be made one of the prettiest as well as the healthiest of the towns in the Punjab plains. There is plenty of good water, and the river supplies fish in abundance. The present town, of quite modern origin, is on the right bank of the Jhelum; the old town was on the opposite side, and parts of it still exist. In A.D. 1532 a few houses were built by fishermen on the right bank of the river, and this spot was chosen for the new town at the annexation of the Punjab. The Civil lines lie to the north-east of the town, about a mile distant, and here are the Civil courts and other public offices. The church and a *Dak* bungalow are in the cantonments to the south of the town. There are several large timber depôts.

Jhelum is the headquarters of the district containing the salt range already described. There is good *uryal* shooting in various parts of the salt range, and very fair *mahser* fishing at the junction of the Jhelum and Punch rivers. The Tangrot bungalow, two marches north of Jhelum, is close to the fishing.

Jhelum is mentioned in the *Mahabharat*, and is a place of great antiquity. In its vicinity the Macedonian conqueror built his fleet, which ultimately sailed down the Indus. A gorge above Jalalpur is even now spoken of as the work of Sultan Sikandar, constructed to facilitate the passage of his army. Near Jalalpur is the reputed tomb of Alexander the Great's celebrated charger, Bucephalus. Here he built a city, and called it Bucephala, in memory of his famous charger killed in the battle with Porus. The great battle with Porus, the Indian Hindu Raja, was also fought in this district near Mong, on the Gujrat side, and close to the field of Chilianwala. A shapeless mass of ruins, measuring 600 by 400 feet, has been identified by General Cunningham with the site of

Nikæa, the city built by Alexander on the field of his victory over Porus.

In the vicinity of Jhelum the Janjuahs reside, a Muhammadan Rajput tribe, of the same stock as the Hindu Rajputs of the same name, from which they separated under the Muhammadan emperors. It is also the ancient home of the celebrated Ghakkars, who offered such heroic resistance to the Muhammadan invaders.

The Ghakkars inhabit the eastern district, and the Awans the western; the former were the dominant race at the period of the first Muhammadan invasions, and their chieftains were the most prosperous and loyal vassals of the emperor Babar. The colony of Ghakkars in the vicinity of Jhelum is supposed to have been of Turanian origin, and settled there during the invasion of India by Darius Hystaspes about 513 B.C. In 1765 the Sikhs reduced the last independent Ghakkar chief to subjection, and in 1849 the district passed into the possession of the British. It is studded with relics of antiquity. The ruined temples of Katas have already been referred to. Other similar ruins are found at Malot and Siva-Ganga, and there are the ancient forts of Rohtas, Girjhak, and Kusak, standing on high rocks in the salt range. Jhelum district, being on the great highway by which conquering invaders have entered India, has been made a land of fortresses and guarded defiles. The Gujars and Jats are found also here in numbers.

Three miles to the south-west of

DINA

Railway station is the ancient fort of Rohtas, about six miles

from the right bank of the river Jhelum. It was built in 1540 by the emperor Sher Shah, the Pathan sovereign of Delhi, who drove Humayun into exile. He is said to have expended a million and a half in its construction. Humayun returned after fifteen years at the head of an army to reclaim his empire. He had fled to Persia when defeated by Sher Shah. The fortress then was given up without resistance. Humayun afterwards demolished the palace erected within the fort by his rival and enemy, but he found the massive defences too strong for such limited time and means as he could command for their destruction.

The fort commands the entrance to the Kuhan pass. Its walls are of solid masonry, in many places 30 to 40 feet in thickness, cemented with mortar, and strengthened with bastions, crenellated throughout, and guarded by a double

row of loopholes. Connected with the fortress is an immense well, lined with masonry, having passages down to the water so numerous that a hundred persons can draw water at once. The works and fortifications extend for three miles; they are altogether of a cyclopean character. This stronghold was originally built for the purpose of overawing the warlike and powerful Ghakkar tribes. One gateway remains in excellent preservation, but the walls generally lie in ruins, forming a picturesque mass.

There is a most interesting group of Buddhist *topes* and Manikiala. ruins at Gandahara-Manikiala, situated four and a quarter miles south of

REWAT

Railway station. It was opened and examined by General Ventura, an officer in Ranjit Singh's service, about 1830, when relics of great value were obtained. The buildings are supposed to have been erected, about B.C. 20, by Kanishka, who was the great propounder of Buddhism in Northern, as Asoka was in Central India. Prinsep gives a very complete account of the excavations and discoveries in connection with these relics of antiquity. According to local tradition the great *stupa* was built by Raja Manik, and the city was called Manikpur. There is also a curious legend that this neighbourhood was the permanent abode of seven *Rakshas* or demons, who devoured one of the inhabitants daily until the great hero Rasalu, the son of Salivahana, Raja of Sialkot, substituted himself on one occasion for the daily victim, and sallied forth and slew all the demons but one, who still lives in a cave at Gandahara. At Rewat is the family burying-place of the Ghakkars, marked by stone mausoleums of considerable height. At *Tope* Manikiala are curious and ancient square walls of stone masonry.

RAWALPINDI

Railway station lies 174 miles from Lahore. It is the starting point for the Murree sanitarium, and also for Kashmir by the Jhelum valley. It is also the junction for the Kohat branch of the Punjab Northern State railway. The present town was founded by Rawal Khan Ghakkar, therefore of modern origin. It contains 53,000 inhabitants, half of whom are Muhammadans, about 16,000 Hindus, and the remainder chiefly Sikhs. Some old ruins on the site of the cantonments have been identified by General Cunningham with the ancient city of Gajipur, the capital of the Bhatti tribes at a period

before the Christian era. A large *tope*, or Buddhist *stupa*, exactly similar to that of *Tope* Manikiala, existed here, and was barbarously pulled down for the sake of the stone materials, with which the jail was constructed! A scientific examination of these old Buddhist remains might have been of much historic value. Greek and other coins have been found here, and the place was known in the fourteenth century as Fatehpur Baori, when it was restored by Jhanda Khan, a Ghakkar chief, who gave it the present name of Rawalpindi. In 1765 a Sikh adventurer, named Sardar Milka Singh, encouraged traders to settle here, and the town grew rapidly. It was made an important station when it came into the possession of the British. The cantonment is situated south of the native town, separated from it by a stream called Leh. It is two miles long and two broad, with a population of 26,200, including the English and native troops. The barracks will contain 2,500 European soldiers; the ordinary garrison consists of two European and two native infantry regiments, one regiment of native cavalry, and two batteries of artillery. The modern town is well built, and has several broad and handsome streets. There are court-houses, treasury, jail, police and other offices, a bank, a *Dak* bungalow, and two European hotels. Rawalpindi has a considerable trade with Amritsar and Pind Dadan Khan. The inhabitants consist of Ghakkars, Bhattis, Awans, Kashmiris, Khatris, and Brahmans: the last two castes are the chief traders.

The district of Rawalpindi covers an area of 6,218 square miles, with a population of about 820,500. The river Jhelum is the boundary on the east, and the river Indus on the west, the Hazara district on the north, and the Jhelum district on the south. The headquarters of administration are at Rawalpindi. The district is intersected by mountain ranges from either side, and smaller hills run through the valleys, making the surface of the country very diversified. On the eastern side are the Murree hills, composed of sandstone, and covered with magnificent forests and undergrowths. In the south the hills do not rise so lofty, but they are very picturesque; the country is studded with villages half hidden under foliage of mulberries and lilac. On the western side the mountains do not belong, as on the eastern, to the Himalayas, but form part of the range beyond the Indus. The soil is dry, vegetation scanty, and the population is confined to large villages scattered widely apart among the rocks. The chief range of these mountains is called *Chitta Pahar* (White Hills) and *Khiari Maornti*, from the whiteness of their fossil beds of nummulites. There is a fertile valley on the banks of the Indus

to the north called the *Chach*, which relieves somewhat the dreariness of this portion of the country. A smaller range terminates in the black rocks of Attock, where are a ferry and a fortress.

The history of the district does not go back to the fabled period of the *Mahabharat*, but commences with Alexander's invasion of India. Like all places in this section of the Punjab, which are of any strategical value, Rawalpindi traces its history to a very early period, and seems to have been some centuries before the Christian era the capital city of the Bhattis, called Gajipur. The Takkas were apparently its earliest inhabitants, and at the time of Alexander the town of Takshasila, called by the Greeks Taxila, was a rich and populous city, the largest between the Indus and Hydaspes (Jhelum). About fifty years after Alexander left, these people rebelled against the king of Magadha, and the rebellion was put down by Asoka, the celebrated Buddhist emperor. Many ruins of Buddhist temples are still found in the district, with the sites of which some events in Buddha's life are connected. The subsequent invasion of the Musalmans nearly swept away the temples, and quite destroyed the sanctity which surrounded them. The Ghakkars, a savage tribe of non-Aryans, had been previously in possession of the country, and were allowed by the Musalmans to retain possession; but subsequently, owing to their rebellious conduct, they were defeated with great slaughter, and compelled to adopt el Islam. Although always turbulent and troublesome, they became under the emperor Babar sincere allies of the Mughals. The Sikhs defeated the Ghakkars in numerous engagements, and established at Rawalpindi their rapacious rule, oppressing the land with heavy burdens and exacting exorbitant taxes from the people. The Ghakkar chieftains in the Murree hills retained their independence till 1830, when they were defeated by the Sikhs, the population was almost decimated, and the country laid waste. In 1849 Rawalpindi with its district passed under British rule, and remained peaceable till the outbreak of the Mutiny in 1857, when an attempt was made at insurrection by the Dhoondsoni tribes of the Murree hills. A native, however, gave information of the projected attack, and the rebels, thinking they were expected, withdrew in disorder. No further troubles occurred.

The produce of the district comprises wheat, *bajra*, cotton, and potatoes; tea has been cultivated, but not successfully. Irrigation is difficult owing to the incline of most fields, which necessitates large embankments to prevent the water from running off without benefiting the soil; hardly any other

mode of irrigation is employed. The cultivators are nevertheless said to be prosperous, their houses are very clean and have some furniture. It is stated, moreover, that few are in debt, though under the Sikhs many of them were in the hands of the money-lenders. Rawalpindi has two rainy seasons, the first from January to March, the second from July to August ; the winter weather is very cold, but the summer heats are great.

MURREE

Sanitarium is thirty-nine miles distant from Rawalpindi ; the journey can be performed in five hours, by hill *tonga*. There are *Dak* bungalows at Barrakao, the first station, thirteen miles from Rawalpindi, and at Tret, the second station, thirteen miles from Murree, with supplies and servants in attendance. The road passes over a beautiful undulating country, nicely wooded.

Murree was used as a sanitarium in 1851, shortly after the annexation of the Punjab. At first only the hill properly so called was occupied, a spur of the great Himalayan range ; subsequently, houses were erected to the north-east, on the main ridge towards Topa and Ghareal, and also in the direction of the Kuldanna hill, to the north-west, on the road to the military station of Abbottabad. The general elevation of this favourite station varies from 7,000 to 7,500 feet. It was for some time the residence during the hot season of the members of the Punjab government, who for the last few years have gone to Simla ; but they will, it is understood, again resort to Murree.

Large numbers of people visit Murree during the hot season from Lahore and the Northern Punjab.

The principal public buildings are the post-office, court-house, treasury, Trinity Church, the club, the kirk, and Roman Catholic Chapel.

All the European shops are scattered along the line of the Mall. There are three hotels for the comfort of European travellers, all centrally situated. The convent and the Lawrence Memorial School are on the declivity beyond Observatory Hill to the south-west.

The sides of the hills are more or less thickly covered with forest trees ; pine, horse chestnut, sycamore, as also oak, hawthorn, and *cordia* abound. On the more precipitous slopes, wild indigo, barberry, jujube, wild plum, carissa or honey-suckle, clematis, as well as a great variety of the ordinary English flowering plants may be found. Our home vegetables, especially the potato, arrive at great perfection in these cool

altitudes. The climate is peculiarly adapted to Englishmen ; lowest temperature 21° , and highest 96° . Earthquakes sometimes occur. The population is about 3,000, largely increased during the hot months.

Abbottabad, in the Hazara district, situated at the southern corner of the Orash valley, is the headquarters of the Punjab Frontier Force, an exceedingly picturesque spot, with the prettiest little church in the Punjab, in which there are tablets to the memory of honoured dead. The height of the station is about 4,500 feet ; population about 4,200, including cantonments. This sanitarium is called after Major James Abbott, who was Deputy Commissioner of Hazara from 1847 to 1853. The sides of the mountains are beautifully wooded with large trees.

From Abbottabad to Murree, a distance of forty miles, runs one of the finest roads in the Himalayas, with comfortable *Dak* bungalows at each stage—Abbottabad, Bugnoter, Dungagully, and Changlagully. There are two military sanitariums, Kala Bagh and Baragully, both on the Murree road. Thandiani is a small hill station 7,800 feet high, about fifteen miles from Abbottabad. There is a small *Dak* bungalow at Kala Pani at the foot of the hill.

The route from Rawalpindi *via* Murree to Kashmir is by far the easiest, and consequently it is the favourite road for travellers ; the distance from Rawalpindi to Murree is 39 miles, and thence to Srinagar, 157 miles, performed in thirteen marches, eleven by land and two by river from Baramulla. The journey from Rawalpindi to Murree may be performed in one march, either by *Dooly* or government hill-cart.

The first march, ten miles, from Murree to Dewal, leads along a beautiful valley covered with forests of oak and fir ; some splendid views are obtained on the way. The road is good and gently undulating. At Dewal there is a rest-house, consisting of four rooms. There are some delightfully cold springs near the bungalow. Good views of the snowy range occur.

The second march is from Dewal to Kohala, ten miles ; for the first few miles there is an easy descent to the banks of the Jhelum, and the road winds along the right bank of the river, which rushes grandly below, until Kohala is reached. About a mile short of that place, the Kanair stream must be crossed by a suspension bridge. At Kohala this small river falls into the Jhelum, after passing through the Dewal valley. The village of Kohala is unimportant, consisting only of a few huts scattered along the mountain-side. The bungalow

is situated on an eminence overlooking the river, and a beautiful view is to be obtained. The latter part of this march is very hot.

The old and shorter road from Kohala to Hattian diverges here, but it is now hardly ever used, owing to the very rough and steep range of mountains that has to be crossed; there is also great difficulty in obtaining coolies and supplies.

The third march, from Kohala to Chatar, ten miles. Immediately after leaving Kohala the Jhelum is crossed by a fine suspension bridge, erected by the Maharaja of Kashmir. Here the traveller enters upon Kashmirian territory, and follows the left bank of the Jhelum river to Baramula. The road is rather narrow and steep, and clings to the side of the hill as if it had not a very firm grasp of *terra firma*; several projecting shoulders of hills must be crossed.

The fourth march, Chatar Kalas to Râra, nine miles. The road is much steeper, with many ascents and descents, which seem quite unnecessary to the traveller. A new road, suitable for wheeled vehicles, is now being constructed in the valley of the Jhelum, on the left bank of the river, by the Maharaja of Kashmir. The *Dak* bungalow is situated at the junction of the Khazan stream with the Jhelum.

From Râra to Tindali, twelve miles, is the fifth march. The Jhelum valley narrows considerably, and the river rushes through precipitous cliffs, with an immense volume of sound; in fact, the roar is deafening. The road is steep, and skirts immense *Khuds*.

About halfway on the left, 1,000 feet below, lies the picturesque town of Muzaffarabad, at the junction of the Kishn-Ganga, which rises in Baltistan or Little Thibet. To the tired traveller it seems an abode of bliss complete—the land is beautifully cultivated, and the tall cypress and umbrageous *chunar* give the scene altogether an English look. This is one of the loveliest views to be seen on the road. The emperor Aurangzeb built a fort at Muzaffarabad, which was subsequently replaced by one of greater strength by the Afghan governor, Ata Muhammad.

The sixth march, from Tindali to Ghari, ten miles, is comparatively easy, the valley narrows considerably, and the Jhelum roars along its rocky bed below.

From Ghari to Hattian, the seventh march, is twelve miles. The road is very steep, and ascents and descents frequent. About four miles before arriving at Hattian, the old road across the Danna range joins on the right. The village of Hattian occupies a very picturesque position, high up, clinging to the mountain-side, overlooking the river. The

bungalow is quite close to a stream that joins the Jhelum here; good fishing is to be obtained in some of the deep pools.

Hattian to Chakoti, eighth march, fifteen miles. The road runs close to, and for some distance almost on a level with the Jhelum; at other places it overhangs the river, flowing many hundreds of feet below. Numerous small streams have to be crossed, but they are generally bridged. The bungalow is situated in a bend of the road, and is not seen until reached.

The ninth march, sixteen miles, from Chakoti to Uri, is very trying and tedious; in the first half of the journey there are eight very steep ascents and descents into ravines through which small streams flow into the Jhelum; the road is also very rough. The scenery, however, is on a very grand scale; and the number of times halts and rests have to be made in climbing the steep sides of the hill, impresses it thoroughly on the traveller's recollection. The bungalow at Uri is situated on a level plateau, reached after a very fatiguing ascent; the village, which is considerable, is built on the side of the hill; to the left there is an old stone fort. The river here rushes through a rocky gorge, and the roar of waters may be heard at a great distance. At Uri, the Gujrat and Panch route joins the Murree route.

Here is to be seen a *jhula*, or swing bridge. The ropes are made from the small boughs of a plant very much resembling hazel; these are roughly twisted together in four or five strands, thrown across the river, and attached at either end to a series of stakes, firmly fixed into a large pile of stones, which forms a rude sort of pier. If any trees stand conveniently on either bank, the ropes are tied to their trunks. Two other ropes are then thrown across the river and suspended on either side of the first to serve as hand-ropes or rails, and the passengers cross, grasping one on either side. To secure the three ropes in their proper position side stays and wooden cross-bars are fixed. As these bridges sway with the wind or with the vibration caused by passengers, and are sometimes forty to fifty feet above the water, with a raging torrent below, to cross them requires a steady head and nerves. It is a feat of no ordinary difficulty, at least for Europeans. These structures are common on the Ravi, Chenab, Jhelum, and Beas.

From Uri to Rampur the distance is eleven miles, an easy march. Part of the road passes through the valley of the Jhelum, at the foot of thickly-wooded mountains. About this spot in a thick forest is a very old ruin, overgrown with ivy, called Pandaghar; it is the remains of an old Buddhist

temple. The central building is approached by massive steps, and portions of an old wall and similar remains are scattered about. At Rampur there is a good bungalow, containing six sets of rooms. From Rampur to Baramula the distance is thirteen miles, and the road is somewhat rough in places, but the march is delightful, and terminates with the entrance into the Happy Valley of Kashmir. At the end of the second mile after leaving Rampur, near Bhanjar, stands a *mandar*, a stone temple, very old. Its central building has the peculiar trefoil arches. It is still used for worship by the Hindus. The road then passes through Naushahra, the old halting-place; from here on the right the path to Gulmarg branches off; it is very steep and rough; seven hours are generally occupied on the journey. About five miles beyond, the road runs through the plain of Kechama, surrounded by low hills, through which flows the Jhelum smoothly, a contrast with the roaring torrent we have followed in other parts. From Naushahra to Baramula, nine miles, the march is the easiest and most pleasant in the whole journey; the valley gradually widens into a broad, open, and well-cultivated plain, surrounded with beautiful low hills covered with trees.

About three miles from Naushahra, the celebrated shrine or *ziarat* of Baba Gaffur Rishi is seen on the opposite bank; it is a famous place of pilgrimage. Close by is the Baramula pass, reached by a short steep ascent, with a descent equally abrupt. On the bank of the river beyond are two bungalows, one precisely the same as that at Rampur, the other smaller. From the top of the pass there is a fine view of a part of the Vale of Kashmir, including the Jhelum, the Walar lake, and Sopur. A range of snow-clad mountains and the Takht-i-Sulaiman encompass it.

At Baramula the traveller enters Kashmir in reality, and observes at once the difference in dress, language, and feature of the people he meets. The town is large, situated on the right bank of the river Jhelum, at the foot of a range of beautiful hills. There are about 800 houses built of *deodar*, three or four storeys high; the roofs are covered with earth, on which grass and flowers grow. The houses altogether have a very unstable appearance. Earthquakes are so frequent and timber so plentiful, that for all the houses and bridges in Kashmir the material used is *deodar*. The river is spanned by a bridge of eight piers, constructed after the manner peculiar to Kashmir. The town was at one time called Hushkipur, after an Indo-Scythian prince named Hushka. Near the bridge stand ruins of an old Mughal *sarai*, and at the opposite end is a strong fort. Here also is a

sacred *ziarat* or shrine, and about a mile to the south-east is a Buddhist temple, erected about A.D. 723. It was only recognised as such as recently as 1865.

From Baramula to Pattan and Srinagar the distance is thirty-one miles, and the traveller can go either by land or water; by land there are two marches of fourteen and seventeen miles respectively, both easy, over level roads. By water, which will probably be selected as preferable after so many fatiguing marches, the distance occupies about twenty hours. The scenery is beautiful beyond description; the country rich, well cultivated, and covered with verdure. Splendid groves of poplar and *chunar* lie along the banks of the river, and snow-clad peaks of mighty mountains surround and tower over all.

The native boat is called a *dungah*. Plenty of these are available, and the competition for a passenger is great; the fare is only eight annas for each person. It is convenient to engage a separate boat for the servants. The vessels are towed along the bank of the river, and as they are the homes of the boatmen, their women accompany the party and work with their husbands on the towing-path.

About nine miles from Baramula is the village of Dubgao, where there is a large timber depôt belonging to the Kashmir government; the wood is used, chiefly for building boats, throughout Kashmir. About six miles from Baramula is a town called Sopur, built on both sides of the Jhelum, in which excellent *mahser* fishing may be had. Just beyond Sopur is the Walar lake, the largest in Kashmir, through which the Jhelum flows. When the water is low boats must pass through the Walar lake, but the Nuru canal is always used if possible, in consequence of the sudden storms of wind to which the lake is subject. Three hundred small craft accompanying Ranjit Singh are said to have been lost in the Walar lake on one occasion. It is twenty-one miles in length from east to west, and nine in breadth from north to south. Near the mouth of the canal is the Manasbal lake, a very beautiful piece of water. Two hours' journey beyond lies the junction of the rivers Sind and Jhelum. The village here is called Shadipur, or the Place of Marriage. On a solid block of masonry in the middle of the river is a Hindu temple, under the shade of a *chunar*-tree, which the people allege never grows.

After sailing for six hours up the river from Shadipur, Srinagar comes in view, and the boatmen paddle through this most picturesque and ancient city, called "The Venice of the East." It stands on each side of the river Jhelum, which is crossed by seven bridges, and

extends for two miles along the banks. Though the elevation is 5,276 feet above the sea-level, Srinagar is unhealthy from the numerous swamps that surround it. The population is 150,000, of whom 20,000 only are Hindus, the rest Muhammadans; the houses are built of wood, their roofs covered with earth, on which grass and plants grow.

The Maharaja lives here during the summer months, and in the cold weather at Jammu, which is the ancient residence. He has two palaces at Srinagar. Other public buildings are the *Baradari* palace, the fort, gun-factory, mint, dispensary, and school; several mosques, temples, and cemeteries. The narrow streets are dirty and ill-kept. The bungalows for travellers stand above the city, on the right bank of the river, in two separate ranges—the lower for bachelors, the upper for families. The lower range contains four bungalows, in three orchards; the upper range is in the Munshi Bagh, and consists of sixteen detached bungalows. All these houses are partly furnished, and go rent free; the Maharaja retains the right to occupy any of them on special occasions. The post-office is near the bachelors' quarters.

The seven bridges which cross the Jhelum at Srinagar are built of *deodar* logs, placed crosswise one over another at fixed distances; the piers so formed are connected with beams longitudinally, then planked on the top. Thus a roadway is made. The piers are founded on piles, sunk deep into the bed of the river, and covered with boulders. A breakwater, projecting at an acute angle, breaks the velocity of the current. Upon this basis rests the pile of wood forming the pier which is often raised 30 to 40 feet above the stream. Many of these bridges have stood 500 years, although externally they do not appear to be very substantial erections.

There are in the immediate vicinity of Srinagar two or three hills; one about 1,000 feet high is called Takht-i-Sulaiman, whence fine views may be had of the city. Many excursions on the water may also be made. In the months of July and August, Srinagar is malarious and unhealthy, and it is prudent to remove to Gulmarg or Sonamarg, only a few miles distant, but raised above the level of marshy exhalations.

On arrival at Srinagar, the native agent deputed by the Maharaja should be communicated with. He is the best authority on the prices of articles in the bazaar, and can negotiate arrangements with the police for visiting the fort, palace, etc. There are several mosques and Hindu temples in the city, which are worth seeing, and the remarkable construction of the bridges should also be noticed. Near the third

bridge reside two of the shawl merchants, who readily show visitors the weaving rooms close to their residences. Admirers of *Lalla Rookh* will be interested to visit the Nau Masjid, or Patar Masjid, on the left bank of the river. This structure was built by Nur Jehan Begam, the "Light of the World." It was at one time a fine edifice, of polished limestone, about sixty yards long and eighteen wide, divided into three passages by two rows of massive stone arches. The building is now used as a granary.

The ruins of the Badshah are the oldest in the city, and interesting. The Badshah was a brick building situated below the fourth bridge, the tomb of Zain-ul-Abodin, eighth and most celebrated of the sultans or Muhammadan kings of Kashmir, who lived in the early part of the fifteenth century; in his reign the manufacture of shawls is said to have been introduced, and the Lanka on the Walar lake was constructed by him.

An object of great interest is the *Dal*, or city lake, near which are many places worthy note. It lies on the north-east side of Srinagar, about five miles long by two and a half broad, and about ten feet deep, covered with the *lotus* and *singhara* plants; on the northern and eastern sides are lofty mountains covered with verdure. On its surface, in many parts, float the gardens peculiar to aquatic Kashmir. These gardens, in which melons and cucumbers are chiefly grown, are formed by the roots of water plants growing in shallow places. They are placed about two feet under the surface so set as to hold a small deposit of mud, dropped on their heads, which are then cut off, bound together, and kept in position by willow stakes. This arrangement allows the floating bed to rise or fall with the water. *Dal* lake is one of the loveliest spots in Kashmir, and has become renowned since the poet Moore gave a glowing description of its beauties in *Lalla Rookh*.

Another interesting spot in the Happy Valley is the *Shalimar Bagh*, ordered to be laid out by the emperor Jehangir. These gardens are similar in most respects, their surroundings alone excepted, to the Shalimar gardens at Lahore. A canal runs through them about a mile long, and on either side are broad green paths, with a tank and pavilions in the middle. Picnics, balls, and entertainments are held here, and at night, on such occasions, the gardens are illuminated, and the fountains play. They have been celebrated in the poem of *Lalla Rookh* as the spot where the emperor Jehangir became reconciled to his beautiful wife Nur Mahal, the "Light of the Harem," who is buried at Shahdra, near Lahore. There are, besides Shalimar, other

gardens where picnics are held; the *Sona Lank*, or Golden Island, on the southern side of the lake, is a favourite resort. On this island is a building originally constructed by one of the Mughal emperors, and there are also some ruins hidden partly by mulberry trees and undergrowth of blackberry and other bushes. A bridle path runs round the lake, and a variety of pleasant routes may be found for daily excursions.

In the tour through the eastern portion of the Happy Valley of Kashmir the sources of the river Jhelum may be visited, and the remarkable ruins of Martand, Awantipur, and other places; also the beautiful valleys of Nowboog, Liddar, and Wardwan, on the road from Srinagar to Kanbal near Islamabad.

In the western portion of Kashmir are the rivers Jhelum, Sind, and Pohra, all navigable for many miles, the lakes Manasbal and Walar, and the plateau of Gulmarg, Sonamarg, and the Lolab.

The rules for visitors to Kashmir are those issued by the Punjab government, dated 29th March, 1876. The number of military officers visiting the country is limited by order of government, and passes are given by the commander-in-chief; civilians are also limited in number. The Punjab government issues passes for visitors to Kashmir.

Islamabad, situated at the eastern end of the valley and on the right bank of the Jhelum, is built on the extremity of a low spur leading from the mountains to the eastward. The town is unimportant, chiefly remarkable for a number of sulphurous springs, which issue from the bottom of a hill in the vicinity. The gas evolved does not prevent the tanks swarming with fish, which are considered sacred and are worshipped; some of immense size are carefully fed by the Brahmans. Shawls are woven, and coarse cotton and woollen stuffs manufactured here.

Five miles to the north of Islamabad are the ruins of Martand, said to be the most interesting in the whole of Kashmir. They lie at the foot of the mountains, and consist principally of the remains of a temple called Pandu Sarri, or Pandu Koree. These have been called the noblest amongst the architectural relics of antiquity that are to be seen in any country. The temple is said to have been dedicated to the sun; but the people of the valley formerly worshipped the snake, *nag*. In the Persian language *mar* means a snake, and *tand* is Hindustani for a raised seat or platform, so that there may be an error in supposing that the temple, which was built between 370 and 500 A.D., was really dedicated to the sun. The quadrangle is surrounded

by a colonnade of fluted pillars with trefoiled recesses, and in the centre stands a lofty edifice, with a detached wing on each side. There are also huge masses of stone, which must have required considerable skill in raising; but the means adopted do not seem to be known. The architecture is called by General Cunningham the Aryan or Bactrian order. The position occupied by this grand old temple commands one of the most beautiful views in Kashmir.

Ganesh Bal in Kashmir is a very sacred Hindu shrine on the road to the cave of Amar Nath. It is supposed to have been the abode of Ganesha—the *Elephant God*—the only son of Siva. The object of adoration is a large rock in the centre of the Liddar valley, bearing a fanciful resemblance to an elephant's head, but the likeness has been considerably improved by human art. Here the pilgrims make their preparatory ablutions and prostrations before entering the more sacred cave of Amar Nath.

This celebrated cavern and shrine is a natural opening in a rock of gypsum, about 30 yards in height, 100 wide; it penetrates the mountain about 500 feet. The Hindus consider it to be the residence of Siva, and thousands of pilgrims visit it from Kashmir, Nepaul, and Hindustan. Myriads of doves occupy the cave, revered as incarnations of the deity. It is considered a most favourable omen when they flutter about on the shouting of the pilgrims. The devotees allege that on entering the grotto dogs barking in Thibet can be heard. It is situated at an elevation of 16,000 feet above sea-level. Amar Nath is reached in six marches from Islamabad, averaging ten miles each, up the Liddar valley. But the road is very difficult, serious and fatal accidents sometimes occurring.

Returning to the railway,

KHUSHALGARH

Is for the present the terminus of the Kohat branch, which leaves the main line at Tarnal junction, eleven miles beyond Rawalpindi, lying seventy-seven and three-quarter miles from the latter station. It is a small village of 500 inhabitants on the right bank of the river Indus. This place, and the other stations on the completed portion of the branch, are all situated in the Sind Sagar *Doab*, which extends from the Indus to the Jhelum, and is one of the five *Doabs* or plains into which the Punjab is divided by its five great rivers. On crossing the Indus at Khushalgarh the

country of the Khattak and Bangash Pathans is entered. They appear to have settled here about the year A.D. 1525, preceding the era of the emperor Akbar, and they came under British protection at the close of the second Sikh war in 1849, when the Punjab was annexed. The Khattaks form the principal of these two tribes, and occupy about twenty miles of land around Khushalgarh. The Indus at this spot presents a striking appearance. It narrows considerably, and flows with great force through a deep gorge with precipitous banks. A fine view is obtained by standing upon the edge of the cliff immediately over, and looking down upon the bridge of boats. There is a travellers' bungalow here, or *sarai*, a police post, and a small cavalry detachment.

Kohat is 30 miles from Khushalgarh, and 108 from Rawalpindi, lying in a highly fertile valley, seven miles in diameter, at the foot of the Afridi hills; it is populous, and well watered by the Kohat, the Toi, and numerous springs. The town of Kohat contains 18,200 inhabitants, of whom 13,800 are Muhammadans, the rest Hindus, Sikhs, and others. To the north of the town are several Buddhist ruins. To obtain a command over the passes into the Afridi hills several forts have been constructed. The cantonments and Civil station occupy the east and north-east of the native town. There are lines for about 3,000 troops; the usual garrison is a battery of artillery, one regiment of cavalry, and three of infantry, together with a garrison company of artillery quartered in the fort. The climate of Kohat is very healthy, but the supply of water to the town is polluted before it reaches the soldiers' lines, and causes much sickness. The fort occupies an artificial mound, about seventy feet in height, surrounded by a moat fifteen feet deep and ten yards wide, riveted with masonry on the inner side. The trade of Kohat is unimportant, though its market is the principal resort of the hill tribes. In a small village near the site of the old town, gun and rifle barrels are manufactured entirely on a native method, and are held in high esteem along the whole north-western frontier. The road from Peshawar to Kala Bagh on the river Indus, whence large quantities of salt are obtained, passes through Kohat. A handsome memorial is about to be erected in cantonments to the late Sir Louis Cavagnari, who was for several years Deputy Commissioner of Kohat. The communication with Khushalgarh is by government *Tonga Dak*.

The district of Kohat is a mountainous and partly barren country; there are some fertile valleys and cultivated land,

but the chief product is rock salt, of which the deposits are enormous. It is quarried from the hills, some of which, to the height of 200 feet, are solid masses of rock salt, of a bluish gray colour. These deposits, about a quarter of a mile wide and 1,000 feet thick, are exposed at intervals through forty miles of the country. Petroleum springs exude from a rock at Panoba, twenty-five miles due east from Kohat, and in the northern range sulphur abounds.

The history of the district has very little interest or importance. The tribes of Khattak and Bangash Pathans, who comprise more than sixty per cent. of the population, have always been able to maintain a certain amount of independence, never having fallen for long under the dominion of rulers either at Kabul or at Delhi. The revenue they have occasionally paid was exacted, as a rule, at the sword's point, and when the power they nominally submitted to grew weak, the tribes in Kohat were the first to assert their independence. The Sikhs tried in vain to establish complete control over them, and Ranjit Singh was glad, when he took Peshawar in 1834, to send for Muhammad Khan, the former chief, who had retired to Kabul on his approach, to resume his rule over these turbulent people.

When the British government obtained possession of Lahore and the whole of the Sikh territories, Muhammad Khan sought to raise the tribes against the new sovereignty. Great difficulty was experienced in gaining possession of this district. Eventually, in 1854, the Kuram river was made the boundary of the British Miranzai domain. In 1855 a force of 4,000 men marched into the valley and enforced the revenue settlement; the Miranzai then quickly reconciled themselves to British rule, and have not caused much trouble since.

Kala Bagh is forty-four miles below Kushalgarh, on the right or west bank of the Indus, where the river finds a passage through the salt range, which stretches from Afghanistan into the Punjab. The breadth of the stream, bounded by very lofty and steep banks, is here about 350 yards. The road, a gallery cut in the side of the cliff, and about 100 feet above the edge of the water, is so narrow as not to allow a laden camel to pass. A great part of this excavation is through rock salt, extremely hard, pellucid, clear, and nearly colourless as crystal. Some specimens are so hard that they are worked into vases and ornaments. The town looks as if it were hanging on the precipitous eminence overhanging the road and river, and, together with the rock salt, the stream, and the prospect over the country to the east, forms a striking scene.

The heat in summer is excessive, and the air unwholesome; offensive also from the effluvia of the alum works. The alum is obtained from a sort of slate, of which vast quantities are found in the mountains. It is placed in layers between wood, and the pile thus formed is set on fire, the residuum boiled in iron pans, filtered, and by means of evaporation converted into solid alum. There are a number of manufactories for the purification of the mineral.

Coal is found in the vicinity, but of a poor quantity, and in inconsiderable seams. The Indus is navigable to Kala Bagh at all seasons.

KALA-KA-SARAI

Railway station, twenty-one miles north-west of Rawalpindi, is not a place of any importance; but it is situated near the ruins of the ancient Taxila or Shah-deri. One mile north-east of the station there is an extensive ruined city covering an area of six square miles, around which fifty-five Buddhist *stupas* have been traced. The ruins consist of six different groups. A large mound called Bir standing on a rocky eminence, close to the modern village of Deri-Shahan, abounds with fragments of brick and pottery; here have been found several valuable ancient coins and gems. The site of the citadel is supposed to have been at Hatail, a fortified spur of the Margala range, still enclosed by a ruined wall and crowned by a large tower. Another small fortress at a distance, called Sir-kap, is connected with the former by a curtain wall.

Kacha Kot, a large enclosure, contained the royal stables, elephants, and cattle. At Babar Khana may be traced the remains of a large *stupa* mentioned by the Chinese Buddhist pilgrim, Fa Hian, who visited Taxila about A.D. 400, and also by the Chinese pilgrim, Hwen Thsang, who halted here in A.D. 630 and 643. General Cunningham thinks that this *stupa* belongs to the Asoka period. When Alexander the Great passed through the district, Taxila was a city of great importance. He rested with his army here three days, after the passage of the Indus, and was royally entertained by the reigning sovereign, the king of the Takkas, from whom the name of Taxila, or Takshasila, was derived. Arrian describes it as a large wealthy city, the most populous between the Indus and the Hydaspes (Jhelum). These extensive ruins are the most interesting and the best preserved memorials of antiquity in the province, well worthy of a visit. Among the relics discovered at Shah-deri was a trough of porphyry, most beautifully turned on the lathe, and containing a crystal figure of a goose,

in which was found a leaf of gold stamped with ancient Pali characters. Near Ooman Khatar, a few miles distant, there still stands a Buddhist *stupa tope*. The whole country between the Jhelum and up to Afghanistan is rich in Buddhist and Græco-Bactrian antiquities.

There is a good road from this station to Haripur and Abbottabad, the distance being forty-two miles. About three miles from Kala-ka-Sarai, on the Attock road, occurs the Margala pass, where is erected an obelisk and drinking fountain to the memory of General John Nicholson, who fell at the siege of Delhi in 1857. Nicholson so impressed the imagination of the natives, that a sect worshipped him as *Nikalsingh*. This proceeding Nicholson tried to nip in the bud by administering a sound whipping to a few of his more zealous devotees. Some of his old soldiers have been known to visit the cemetery at Delhi and place a *chiragh* (oil lamp) at the head of his tomb. For some years after Nicholson's death the guards of the Sikh regiments stationed at Delhi, when going past the cemetery near the Kashmir Gate, always saluted by carrying arms when passing his grave; and up to within the last few years many of his men came long distances to visit the spot and make their *salaam* to it. The following is a translation, by Mr. Charde, of Multan, of a popular Punjabi ballad lamenting Nicholson's death, and dwelling on his heroism and devotion :

The English are very brave, but there are none like Nicholson.
Oh, Nicholson! hadst thou but lived, thou would'st have cherished the army.
To the Towannah, the Pathan, and the Khalsa given great rewards
Of golden necklets, ducats, armlets, and grants of land.
But no one knows the army now, for new Englishmen have come,
And Nicholson's humble grave lies near the Kashmir gate.
Brother! John Lawrence Sahib sent the news by letter to London.
Brother! Nicholson's mother was summoned by the great Queen,
Who said Nicholson was the bravest of the brave, and none were like
unto him.

That she would give her great reward and adopt her as her own,
Brother! the Rancee placed a necklet on Nicholson's mother—
And with tears said, "I have taken thee in my lap as my own."
Brother! When the news reached Delhi that Nicholson had come—
The mutineers were so alarmed that they began to run.
Then Nicholson wrote a letter to John Lawrence Sahib—
Who ordered him quickly to press on Delhi hard.
Then Nicholson the brave, he rode straight on to Delhi—
Mounting the wall at the gate facing the ridge.
Brother! Nicholson swore that until he took Delhi
He would neither eat nor sleep.
Brother! he assaulted Delhi and climbed up the breach—
Then a Golundaz named Kaleh Khan shot him in the breast
And Nicholson fell mortally wounded on the ground.
Then a brave Khutter chief helped him up and tended him,

And Nicholson said, "I will make thee Chief of Pindee-Rawul,
 And Tehsildar of Pindee-Gheb, Hayath Khan, for thou art brave!"
 Then Nicholson wrote a letter and sent it on to London,
 Saying, "Reward the troops richly, for they have done well."
 When the news reached London that Nicholson was dead,
 The Lord Sahib wrote to ask what the English troops had done?
 Brother! Nicholson was very brave, it was he who took Delhi.
 When wounded, he said, "If I live I shall take revenge,
 And levelling Delhi of it make a great mound;
 Of the great city as it now proudly stands,
 Build Barracks in the red Fort and make a Cantonment."
 Brother! the English are humane and charitable too—
 They feed the famine-stricken, the starving, and the poor.
 Brother! the Emperor's throne has fallen!
 Brother! the English are brave and just,
 They lay a tax on the exacting Bunya's shops.
 When their reign came, the people were grateful.
 Brother! Nicholson was the bravest and greatest English Chief.
 Brother! braves like him are Avatars of the Gods.
 Brother! when dying, Nicholson wrote to John Lawrence,
 Saying, "Thou are the ruler of Lahore.
 My dying prayer is make the Khutter, Hyath Khan, a Chief.
 I have no son whom the Government can reward,
 So consider and cherish my troops as my son;
 Write thou to the great Lord, and to London my troops call
 Reward with golden medals for the sepoy's
 Grants of land, pensions and titles for the Sirdars."
 Oh, Nicholson! thou wert brave, the Punjab will ne'er forget thee.
 Oh, Nicholson! thou mightst not have died, had the English troops not
 failed thee.
 Oh, Nicholson! none of thy lot are left now
 But the English troops might have saved thee.
 When the letter reached John Lawrence, he took off his hat—
 He was a great chief and the Governor of Lahore,
 And foster-brother of Nicholson, the bravest of the brave.
 He asked why the English troops had let Nicholson die?
 When Nicholson's grey horse appeared on the ridge
 The mutineers said "Delhi is now taken, for Nicholson has come:
 He will take Delhi and blow it away."
 Brother, the charity of the English is very great,
 When the famine came, they fed and saved the people.
 And thus generously they treated and saved their enemies from death.
 Brother! Nicholson led the assault on Delhi.
 Brother! the English troops followed him in mounting the breach.
 Brother! he seized the English flag and planted it on the wall.
 Brother! he gave the order, "Forward! More forward still!"
 Brother! the English troops are brave, they followed Nicholson
 To the breach where bullets rained, and cannon balls fell thick,
 And Nicholson, the English chief, thro' all this led them straight.
 Brother! had the English troops not faltered Nicholson was saved,
 And would not have fallen to the bullet of Kaleh Khan.
 Oh! Kaleh Khan, thou ungrateful traitor!
 God will sorely punish thee!
 Nicholson fell a martyr, but he took Delhi.
 Oh, Nicholson, the great brave! for thee we pray,
 That in God's Court thou mayst a great chief be;
 And from thence send sustenance to the hungry troops.

Oh, Nicholson! thou are a great Avatar, the Punjaub will ne'er forget thee!

But our little children will long remember thee.

And when the "Khalsa" reigns again as the Gooroo Sahib hath said,
Then will appear again another Nicholson.

Wah! Gooroo!

Wah! Gooroo!

Wah! Gooroojee-ka-futteh! *

There is a *sarai* and rest-house without a *khansamah* at Kala-ka-Sarai. Passengers for Abbottabad will find it more convenient to stay at Hasan Abdal. Bullock-carts should be sent on *viâ* Kala-ka-Sarai.

HASAN ABDAL,

Situated on the top of a steep hill, contains the shrine of a celebrated Muhammadan saint of that name. It is known to Sikhs as *Panja Sahib*, in consequence of the mark of the hand of Nanak, the founder of the Sikh religion, supposed to have been miraculously imprinted on the side of one of the tanks of the *dharmshala* in the city, where it is still to be seen.

Hwen Thsang, the Chinese pilgrim, visited this spot in the seventh century, when it was sacred to the Buddhists, and known as the tank of the serpent king, Elapatra. The Muhammadans call the tank *Baba Ekali*, but it is venerated alike by Buddhists, Hindus, and Muhammadans, and the Brahmans preserve most wonderful legends of its many virtues. The ruins around Hasan Abdal are very extensive, and form a portion of the group of ancient cities which surround Taxila. Hasan Abdal is a pretty and interesting spot, visited by English sportsmen on account of the excellent fishing in the adjoining streams. It is mentioned by the poet Thomas Moore as having been "the favourite resting-place of the emperors in their annual migrations to Kashmir. Here often had the 'Light of the Faith,' Jehangir, been known to wander with his beloved and beautiful Nourmahal; and here would Lalla Rookh have been happy to remain for ever, giving up the throne of Buchana and the world for Feramoz and love in this sweet lonely valley."

The village of Wah, two miles from Hasan Abdal in the direction of Rawalpindi, is the spot described by Moore:—

"About two miles from Hassan Abdal were these royal

* The "Hayath Khan" alluded to did good service during the last Cabul war, and is now a Judicial Assistant in one of the Frontier Districts, excelling more as a brave, good, and tried soldier, than as a mere penman of the ordinary moonshee or *anglicised* type.

gardens, which had grown beautiful under the care of so many lovely eyes, and were beautiful still, though those eyes could see them no longer. This place with its flowers and holy silence, interrupted only by the dipping of the wings of birds in its marble basins filled with the pure water of those hills, was to Lalla Rookh all that her heart could fancy of fragrance, coolness, and almost heavenly tranquillity."

Both in the native city and at Wah there are ancient ruins, which betoken the former importance of the place. In a small garden close to the native city shaded by two ancient cypress trees is (according to local tradition) the tomb of the emperor Akbar's favourite wife. There is also the grave of an English officer in the same enclosure. The *Dak* bungalow, which is about a mile from the railway station, has for many years been celebrated for its *soda scones*, fresh butter, and water-cresses.

From Hasan Abdal to Abbottabad is a distance of forty-two miles; the road is available for carts and *ekkas*. The large native city of Haripur stands about midway; it has a comfortable *Dak* bungalow. The population numbers close on 5,000. There is a handsome obelisk here which marks the grave of Kanora Singh, commander of the Sikh artillery, who fell bravely defending his guns against the insurgents under Chattar Singh.

CAMPBELLPUR,

Named after Sir Colin Campbell (Lord Clyde). This railway station is 51 miles from Rawalpindi, and 12 miles from Attock.

The cantonment is about four miles south of the railway station. Natives call the place Hamalpur, after a Sayyid named Hamal Shah, whose tomb is here, an object of religious veneration among the people of the neighbourhood.

Haji Shah.

The village stands on a ridge of shale rock, about a mile from the railway station, which is five miles from Attock. Here is to be seen a curious isolated boulder of red granite, measuring over thirty feet in circumference, covered with the strange cup indentations so interesting to antiquaries; the cavities are in shape like a wineglass, and vary from two to four inches in depth. No granite of the same description is to be found nearer than the Hazara district, seventy miles away. On the rocks in the vicinity are also cut, on the solid limestone, hunting scenes and figures of various animals.

These bas-reliefs are supposed to be of Buddhist origin. Many similar boulders are found in the ravines of the hills in the Chitta Dharri range, as well as in Hazara.

ATTOCK,

Or Attak—meaning an obstruction, such as a rock—is about 45 miles south-east of Peshawar, and 237 miles from Lahore. The population is about 4,200. Nearly opposite, the Kabul river flows into the Indus, which runs under the fort of Attock. This fort was built by the emperor Akbar in 1583; it commands the ferry across the river. Below the junction are two rocks, called Kamalia and Jalalia, which, jutting into the river, make the passage dangerous: in the low season a bridge of boats is thrown across.

The rocks are so named after Jalal-ud-din and his brother Kamal-ud-din, the sons of one Pir Roshan, who in the middle of the sixteenth century founded a new Muhammadan sect. Their followers were styled *Roshanias*. They ignored the Koran, and taught that nothing exists but God, of whom no formal worship is required. As these rocks and the dangerous whirlpools at their base cause great loss of life, Muhammadans named them after the two upholders of the Roshania heresy, which had caused such great shipwreck of souls.

The railway will be carried across the river on a bridge which is partly constructed. Attock was at one time a place of importance, the residence of Afghan rulers, but it has declined since 1818, when Ranjit Singh took possession. The fort was gallantly defended by Lieutenant Herbert in 1848. The inscription on the Lahore gate is worthy of transcription; it is dated *Hijra* 991-1574 A.D., and reads as follows:—

Sir-i-shahan alam shah Akbar
Taala shah muhoo Allah Akbar;

and, freely translated, signifies

Akbar the king is king of the kings of the earth,
Great is God and magnificent is His glory.

The public buildings are the courts of the Assistant Commissioner and *Tahsildar*, a police station, *Dak* bungalow, and two *sarais*. There are also a church, school-house, and dispensary. The fort is very extensive, and has a most imposing appearance.

The boatmen employed on the Attock ferry are most expert in handling their flat-bottomed craft constructed with projecting stern and bow. They have no rudder and are guided by four sculls, *chappas*—two in front; two behind. The boatmen form a guild, possess hereditary rights, and enjoy a *jagir*, originally granted to them by Akbar, of Rs. 506 per annum. Dwellers on the Indus are most skilful in the use of the *shinoz* or inflated skins used for crossing the stream at the high or low season. There is a tunnel under the Indus at Attock, constructed chiefly by the 32nd Sappers, the Mazbis. It was finished in 1862. Owing to the difficulty in keeping it clear of water it has never been of practical utility.

Ohind or Hund, about fifteen miles north-east of Attock, on the right bank of the Indus, is supposed to be the ancient Embolima, founded by Alexander the Great. It was the capital of the Brahman kings of Kabul of the Chachh dynasty, who were expelled by Mahmud of Ghazni in 1026. Hwen Thsang gives the circumference of the city as three miles. It was a place of great importance down to the time of the Mughals, who changed its name to Karajang, but the building of Attock and the encroachments of the river, which has carried two-thirds of the town away, have left little but a ruined village. Gold washing from the sands of the Indus is carried on here to a considerable extent, and in the *débris* at the foot of the cliff on which Ohind stands, numerous coins, jewellery, and articles of value are found. The coins chiefly belong to the Indo-Scythian and Brahman princes of Kabul. General Cunningham considers that it was here Alexander threw a bridge of boats across the Indus, and that his army crossed at this point. Hwen Thsang passed the river at Ohind in April, 631 A.D., on his journey from Kabul to India. Returning to China, towards the end of 643 A.D., he lost many of his Buddhist manuscripts in recrossing at the same place, and had to halt there for fifty days to obtain copies.

About four miles north-west of Ohind are the extensive ruins of Lahor or Salatura. The ancient Greek conception of the position of India according to Strabo was so very vague, that Alexander on first reaching the Indus mistook it for the Nile. Hindustan was regarded as an eastern Ethiopia, stretching to the uttermost verge of the earth, and inhabited by a race whose faces were scorched black by the extreme heat of the sun. This error is surprising, since the Greeks were familiar with the accounts of expeditions said to have been made to India by the Egyptians under Sesostris, the Assyrians

under Semiramis, and the Persians, first under Cyrus, and afterwards under Darius, son of Hystaspes.

- Naugram Ranigat, Aornós, or Queen's Rock, is considered by General Cunningham to be the Aornos of Arrian, Strabo, and Deodorus; it is situated about sixteen miles north-west of Ohind, in the north-east corner of the Yusufzai plain, where there is a large ruined fortress. To this fort the inhabitants of Bazaria fled in the dead of night for safety while besieged by Alexander.

Naugram
Ranigat,
or Aornos.

Aornos is built on a rock about 1,000 feet in height; the sides are covered with great blocks of stone, and the ascent is very rugged and difficult. There is only one road, cut out of the rock, leading to the fortress on the top, which is 500 feet long and 400 feet in breadth. The cliff is scarped on all sides; there are three large wells. The entire circuit of the plateau is about one mile.

Sculptures in large quantities have been obtained from Aornos; many show figures of Buddha the Teacher, or the Ascetic, seated, standing, and sitting under the holy *pipal* tree. A few represent Maha Mai, the mother of Buddha, standing under the *sal* tree. Fragments of other sculptures have been found representing in life-size a male figure in chain armour; naked bodies with the Macedonian chlamys, or short cloak, thrown over the shoulders, and fastened in front in the usual manner. The influence of Grecian art is clearly apparent in the calm repose of the finely chiselled features.

Bazar, equivalent to "mart," the Bazaria of Arrian and

Bazar. Curtius, is at present a large village on the Kala-Pani river, a tributary of the Kabul, built on extensive mounds of ruins. This is supposed to be the original site of the Bazaria referred to by Alexander's historians. It occupies a very important position midway between the Swat and Indus rivers, and has for ages been a centre of trade between the rich valley of Swat and the large towns on the Indus and Kabul valleys. When it was besieged and conquered by Alexander, the inhabitants fled to the fortress of Aornos. Before leaving Bazaria, Alexander, with his usual foresight, had despatched Hephæstion and Perdikkas to the Indus with orders to make all necessary preparations for throwing a bridge of boats across, and for storing provisions.

Eight miles to the north-west of Bazar is the great cave of Kashmiri Ghar, in the Dantalok range of hills, described by Hwen Thsang, and identified by General Cunningham as that of Prince Sudana.

KHAIRABAD

Is a small village on the right bank of the river Indus opposite Attock; the railway station is situated in the encamping-ground, and until the completion of the railway bridge passengers must leave the train at Attock, cross the bridge of boats—or in the months of June, July, and August, the ferry—and re-enter the train for Peshawar at Khairabad. On the hill above Khairabad is Raja Hodi's fort, the site of ancient Buddhist ruins, supposed by Dr. Loewenthal to be the ancient Aornos.

AKORA,

On the right bank of the Kabul river, is a small Afghan town, known as Sarai to the people of the district. It is situated close to the ferry which leads to Misri Band and other important villages, and is about three miles from the Jehangira ferry, which is on the main road to Yusafzai. It derives its present name from one of the great ancestors of the Khattah tribe, Malik Akor, who lived in the time of the emperor Akbar, and from whom was descended the celebrated Kushhal Khan, the great warrior chief and poet of the Khattaks, whose tomb is still to be seen in the village of Buri, about four miles from Akora. At Akora there is a fort built of white stones and mud cement, which has for many generations been occupied by Khattak chiefs, and was until recently the residence of the late Subadar Major Ahmad Khan, of the Guides Corps. There is a military encamping ground there, with a police station and post-office. About three miles from Akora in the direction of the Khattak hills, is the pretty village of Walai, where are still seen the ruins of the ancient summer residence of the Khattak chiefs. It is one of the prettiest spots in the Peshawar valley, and a suitable place for picnics; a mile beyond Walai is the shrine of the Kaka Sahib, whose descendants are great traders between Peshawar and Central Asia. At Jehangira, a village on the left bank of the Kabul river, are the ruins of the old Sikh fort, which was the residence of the Sikh ruler of Yusafzai until the British occupation. The ferry at Jehangira is on the main road to Yusafzai, leading to the ferry at Torbella on the Hazara frontier.

NAUSHAHRA

Is a village and cantonment nineteen miles from Attock, and twenty-six from Peshawar, on the right bank of the Kabul river; it is the headquarters of a sub-collectorate and police

circle. The cantonment contains lines for a British regiment, a regiment of native cavalry, and a regiment of native infantry. The *Dak* bungalow is on the grand trunk road, not far from the post-office. There are two native villages of Naushahra: Naushahra Khurd, which is a small village with the ruins of an old Sikh fort, on the grand trunk road, about two miles in the direction of Peshawar; and Naushahra Kalan, a large village on the other side of the river, reached by the bridge of boats. The Naushahra *Tahsil* and encamping ground lie at a distance of three miles from the cantonments. In 1823 the Afghans were utterly routed here by Rangit Singh. The mound on the Mardan road was the scene of this celebrated battle.

Hoti Mardan, a cantonment in the Peshawar district, and headquarters of the Queen's Own Corps of Guides, is situated fifteen miles north from Naushahra, and seven miles from the extensive ruins of the ancient Buddhist city of Takhti-Bhai, which stand on an isolated hill halfway between Bazar and Hashtnagar, about 1,850 feet above the sea and 650 above the Yusafzai plain. There are some rock edicts of Asoka near the village of Shahbaz. Mardan contains a fort, in which the lines of the Guides Corps are located. The deep ravine of the Chalpani is immediately under the station, and the river has made considerable encroachment on the cantonments. There is an interesting cemetery near the fort at Mardan, containing the remains of British officers and soldiers who fell in the Umbeyla war, 1862.

PABBI,

The station for Cherat, the sanitarium of the Peshawar troops, lies ten miles from Naushahra. Cherat is a hill 4,500 feet high, situated eighteen miles from Pabbi on the west of the Khattak range, which separates the districts of Peshawar and Kohat. In the hottest months the temperature seldom exceeds 80° Fah. Water has to be carried about three miles from a spring at Sapari. Travellers can drive to Shahkot, a village at the foot of the hill. There are a few bungalows at Cherat, which are occupied by officers, but the troops live under canvas.

PESHAWAR,

The terminus of the Punjab Northern (State) railway, is situated in latitude 34° 1' 45" north, and longitude 71° 36' 40" east, 45 miles from Attock, and 281 miles from Lahore; 13 miles east of the mouth of the Khyber pass, and 190 miles

from Kabul; 37 miles from Kohat, 30 miles from Mardan, and 9 miles from Jumrud; 15 miles from the junction of the Swat and Kabul rivers. It is the headquarters of the Peshawar district. The town is about $4\frac{1}{2}$ miles in circuit, and contains 60,000 inhabitants, of whom the greater portion are Muhammadans, the rest Sikhs and Hindus. The houses are of mud or small burnt bricks held together by a wooden frame, as a protection from earthquakes, which are frequent. The principal buildings are the Ghor Khatri, a square enclosure of about 170 yards, containing the *Tahsil* offices and the two principal mosques, the Masjid Muhabat Khan, and the Masjid Dilawar Khan. The city is surrounded with a wall of mud, 10 feet in height and 3 feet in thickness, which is intended chiefly as a defence against robbers. There are sixteen gates. Outside, upon the northern face, stands a fort, the Bala Hisar, which dominates every part of the city. It is quadrilateral; the walls of sun-dried bricks, 92 feet in height. It was here that Shah Sujah received Mr. Monstuart Elphinstone's mission in 1808. The Bala Hisar is undoubtedly the site of an ancient Buddhist *tope*, and would well repay the trouble and expense of excavation. It was used by the Sikhs as a fort, and is now occupied by a company of European and a company of native infantry under the command of a British officer. It is the Peshawar arsenal, and contains some interesting military trophies, including cannons taken in the last Afghan war. From cantonments the city is entered by the Edwardes Memorial gateway, a handsome structure erected to the memory of the late Sir Herbert Edwardes.

The city is divided into five main sections. The ancient caravansarai, known as the Ghor Khatri, or Khatri's Grave, is a government building in the centre of the city, which is the most ancient part. This quarter is referred to by Babar as being a place of religious resort by Hindu *jogis*. It now contains the government *Tahsil*, formerly the residence of the celebrated Italian adventurer, General Avitabile, who was in command at Peshawar under the Sikhs in A.D. 1838. In the Ghor Khatri are also a Muhammadan mosque, a Hindu temple, and a Christian mission-house. It was in this mission-house that Amir Sher Ali stayed, on his way to meet Lord Mayo in 1869. Outside the city is a large *sarai*, on the grand trunk road, known as the Makri Bazaar. The native Christian church, parsonage, and mission school are close to the Kohat gate.

The cantonments occupy an elevated position on the west of the city, looking towards the Khyber hills. They are in the form of an irregular oblong, eight miles in circuit, two in length, and half a mile in breadth, and contain usually three

batteries of Royal Artillery, two regiments of British infantry, four regiments of native infantry, and two of native cavalry. Here are the headquarters of the brigade, and the residence of the Commissioner. In cantonments also are the Protestant church, a very fine building ; the Roman Catholic chapel, post-office, *Dak* bungalow, the cantonment magistrate's office, Freemasons' Hall, and the Station Club.

Mackeson's monument, which marks the burial-place of the late Colonel Mackeson, the First Commissioner of Peshawar, is situated on the Mall, and close to the government law court. Ali Mardan's Bagh, known as the Treasury garden, is the only public garden in cantonments. In its centre stands the old Sikh Residency in which General George Lawrence was taken prisoner by the Sikhs. The other public gardens are the *Waziri Bagh*, formerly the old Afghan cantonment on the south-west side of the city ; and the *Shah-i-Bagh*, near the city railway station. There are five Christian cemeteries at Peshawar, two of which are closed. Those used for the interment of Europeans are situated, one on the Tahkul road, and another on the Jumrud road. The native Christian cemetery is very prettily situated in the *Waziri Bagh*. The gardens attached to the bungalows are well planted with trees, giving the cantonment a pleasing appearance ; but Peshawar is proverbially an unhealthy place. The cantonments contain 20,000 inhabitants. In the city the inhabitants are very mixed, comprising Sayyids, Mughals, Pathans, Kashmiris, Awans, Hindkis, or tribes of Indian origin.

A weekly newspaper, entitled the *Anjuman-Peshawar*, is published in Persian every Friday morning ; there is a free library and news-room in the Martin Institute. About two miles from the city on the Hazar Khana road is the tomb of the great national poet of the Afghans, Abd-ur-Rahman.

Peshawar is very prettily situated in the midst of peach gardens and vines, within sight of the snow-clad ranges of the Sufed Koh. The climate has much improved of late years. The hottest time is usually from June 15th to August 15th ; the most sickly season from September 15th to November 15th. The trade of Peshawar is varied, but not extensive. The principal foreign markets are Kabul and Bokhara, and the trade with Central Asia is considerable. The imports are raw silk, cochineal, and fruits, fresh and dried ; and the exports English piece-goods, silks, indigo, sugar, and spices. Bokhara supplies gold sequins and gold and silver thread, which goes to Kashmir, whence are brought shawls. Peshawar is celebrated for its *lungis*, or Pathan scarves, its snuff, and the celebrated Peshawar pottery.

Russian furs and Kabul *Chogas* are largely imported and sold in the bazaar. A very large traffic passes through Peshawar. Attempts to retain it by means of a fair, to be held occasionally, have failed ; but they will probably be successful now that the railway is completed to this point.

At the mouth of the Khyber, thirteen miles west of Peshawar, stands fort Jumrud, garrisoned by British troops since the last Afghan war, and the residence of a political officer. The fort was taken from the Afghans by the Sikhs in 1837; and here their brave and gallant leader, Hari Singh, fell. European travellers are not permitted to go beyond Jumrud in the direction of the Khyber ; native travellers proceeding to Kabul *via* the Khyber must obtain passes from the British political officer in charge residing in the Jumrud fort. The Afghans of the Peshawar valley are friendly and hospitable, and it is quite safe for Europeans to travel in any part of the district. Halfway between Peshawar and Jumrud is Hari Singh-ki-Burj, which until the late Afghan war was our frontier. Forts Michnie, Shubkadar, and Abozai, known as the *Doaba* outposts, are occupied by companies of native troops commanded by British officers. These forts are on the left bank of the Kabul river. On the north-west is the fort of Hari Singh Ghar, built by the Sikhs on the ruins of the Bala-Hasar, or palace of the Duranis, destroyed by the Sikhs after the battle of Naushahra.

Waterworks have been constructed at Bara, six miles south of the cantonments, and pipes are being laid to convey the water to the cantonments and forts.

The whole village population (with very few exceptions) of the Peshawar valley is Afghan, and the language of the people is Pushto or Afghani. Peshawar may probably have derived its name from Porus (whose capital it was), a king, or dynasty of kings, of the Hindu period. In the same way Lahawar or Lahore was so called, as being the seat of Lah.

From the time when a portion of the Aryan race migrated from Central Asia towards the east and south between 3,000 and 4,000 years ago, the valley of Peshawar has been the route taken by all the great invaders of Hindustan. The Aryans called the valley Gandhara, a name derived probably from one of their patriarchs, who selected land in this locality, and left his brethren to pursue their course towards the east. The Peshawar valley is shut in on all sides by hills ; it is considered to have been the bed of a great lake abandoned at some very early geological period. On the south are the Khattak hills, from 3,000 to 5,000 feet in height, and on the west the loftier range which stretches across the valley of the

Kabul river. Through it runs the Khyber pass, which, from its important position, has obtained world-wide celebrity. The Mullar Ghar, the principal peak, is 7,060 feet high. On the north is the Hindu Kush, but the portion of this magnificent range that overlooks the Peshawar valley consists of barren and irregular hills, trap and limestone. Between these heights and the river Indus rise the mountains of Swat, with numerous valleys occupied by lonely villages. On the south is the cultivated plain of Yusafzai. The valley along the Kabul and Swat hills is highly cultivated and produces excellent crops. Many towers crown the craggy passes, the greater number very ancient. The land is intersected with several canals, and the Kabul river runs through the valley. This river is believed by geologists to be the shrunken representative of a mighty stream that in a very early period of the earth's history burst its way through the rocky barriers and discharged its waters into the Indus.

For many centuries the Aryans probably had undisturbed possession of the valley of Peshawar. They built a capital called Pushkalavat, said to have been founded by Pushkara, the son of Baharata and nephew of Rama. The Greek historian Arrian says that Pushkalavat, an Aryan town as proved by its name, was a populous city. This place has been identified with Hasbunagar, or Eight Cities, on the left bank of the Swat river, where are now ancient ruins covering about fifteen miles. Whilst Buddhism was the religion of the people, the city of Pushkalavat was celebrated for containing a *stupa*, or solid tower, erected on the spot where Buddha is reported to have made an offering of one of his eyes; in austere practice of his enthusiastic creed, the prophet felt himself impelled to sacrifice a portion of his body as an act of mediation. This *stupa* was seen by the Chinese pilgrim, Hwen Thsang, in the seventh century, and by other Chinese pilgrims; the capital city had then been transferred to Parashawara or Peshawar. The district of Peshawar is mentioned by Strabo, who calls it the country of the Gandaræ. According to his account, and those of the Chinese pilgrims, the extent of country included in the district measured 166 miles from east to west, and 133 from north to south. These dimensions would include Jelalabad, the hills of Swat, the Indus on the east, and the hills of Kala Bagh on the south. The towns mentioned by Ptolemy include Embolima, which General Cunningham fixes as the modern Ohind or Hund, a few miles north of Attock, and the place where Alexander crossed the Indus; Attock is usually thought to have been the spot. There has been a keen discussion as to whether the castle of Raja Hodi, or the

rock opposite Attock, be the ancient Aornos, but there is apparently no reason to doubt the conclusion carefully reached by General Cunningham, who considers that Ranigat has the rightful claim.

So long as the Aryans had possession of the Peshawar valley, they were strong enough to offer effective opposition to invaders. As far back as six centuries before the Christian era the Persian army was repulsed in its attempt to enforce the payment of tribute, and a more formidable force had to be despatched before the country up to the Indus was subdued.

There are few traces of the invasion of Alexander, but in the vicinity of Shergarh in Yusafzai are interesting sculptures which show that the Greeks exercised some influence over native art. The inference drawn from these sculptures, which have been called Græco-Buddhist, is that the Greeks either embraced the Buddhist religion or were active in propagating it.

For several centuries the Rajas of Lahore retained undisputed possession of the Peshawar valley, but in the seventh century the Afghans or Pathans began to be troublesome. But they gained ground slowly. Tradition says that during one foray as many as seventy battles were fought in five months. It was not until they brought other tribes to assist them that the valley was won. Victors and vanquished afterwards united to prevent strangers penetrating to the plains of Hindustan. They were successful till the beginning of the eighth century; at the commencement of the tenth century the Afghans had become Muhammadan to a man, and they made common cause with the Arab commanders, who from time to time since the break-up of the Persian empire in A.D. 650, had been attacking them. From the tenth century the invasions of Hindustan became more formidable, but for two hundred years more the Rajas of Lahore kept up a resistance generally unfortunate but effective, till in 1198, Afghan supremacy was established at Delhi.

Mahmud of Ghazni was the first Muhammadan who assembled a large army on the frontiers of Northern India. The Hindus were joined by the Ghakkars, a strong and brave tribe; they made great preparations, their women sold their ornaments, and a great army was collected. The opposing forces met on the plains of Chach, near Peshawar; the Hindus were commanded by their Raja, Anang Pal. For forty days the two armies watched each other; at the end of that time the Ghakkars drove back an attack of the Muhammadans, and a general engagement took place. The final battle had nearly resulted in a victory for the Hindus, when the elephant on which Anang Pal was seated turned and

fled, producing consternation among his troops, who then lost heart. They suffered a severe defeat, as many as 20,000 of them having been slaughtered. Terms of peace were made, which lasted till the death of Anang Pal, when Mahmud annexed the Punjab to his dominions. In this and the rest of the invasions of India by Mahmud, Peshawar was the headquarters of his armies ; for a century afterwards the district lay under his successors, and Peshawar became a city of much importance, as it was the centre of their dominions. But Muhammadan rule only desolated the country, the prosperity which distinguished it under the Hindus was lost. The succession of Mughal invasions under Jenghiz Khan and Tamerlane in the thirteenth and fourteenth centuries brought only wild and savage marauders who murdered and plundered in every direction, and the country became barren and depopulated, characteristics retained to this day.

Babar, who established the Mughal empire at Delhi, invaded and took Kabul and Ghazni, coming from Kokar on the other side of the Hindoo Kush. He was engaged for several years in a number of expeditions against the tribes around Peshawar, and, on one occasion, after plundering the Yusafzai and Muhammadzai to the north of the Kabul river, erected a fort at Peshawar and placed a garrison there. He afterwards conquered Hindustan, and died at Agra in 1530. After his death the tribe of Dilaziks destroyed the fort he had erected at Peshawar. It was rebuilt by Babar's son Humayun, just before he set out to regain the throne he had lost at Delhi. The Dilaziks were finally driven across the Indus by a combination of Afghan tribes. The next event of interest was the arrival of Akbar, in 1586, in the Peshawar valley from the conquest of Kashmir. He found that he could make only a small impression on the brave and restless hill tribes, and confined his attentions to keeping open the road to Kabul, obtaining control enough over the hill men to compel them to cultivate the plains.

In the reign of Aurangzeb, between the years 1673 and 1675, the emperor's son Sultan was despatched with an army to re-establish the Mughal ascendancy, but the Pathans offered powerful resistance, and after making terms which virtually gave them independence, the Mughal forces were withdrawn. At this time a famous Pathan chief, named Kushhal Khan, appeared. He aroused his countrymen against the Mughals by songs of his own writing. But he was a soldier as well as a poet, and on one occasion gained a great victory near Akora with the Khattaks whom he led, and this notwithstanding that he was deserted by the Yusafzais, whose

treachery he recorded in spirited verses. He wrote a history, beside many excellent poems.

At the time of the invasion of India by Nadir Shah, ruler of Persia, in 1718, Peshawar was governed by a Mughal governor, Nasir Khan. Not obtaining from Delhi the assistance he required he surrendered the town. It is remarkable that Nadir Shah's army did not enter India through the Khyber, but was led by an Orakzai chief through the Tera country. The opposition offered at the Khyber by the Afridis and Shinwaris was not overcome by Nadir Shah either in going to or returning from India. He annexed the whole of the country west of the Indus to the Persian empire, and made Nasir Khan governor of Kabul and Peshawar. After the death of Nadir Shah the Durani dynasty was established at Kandahar by Ahmad Shah, and Nasir Khan was driven from Kabul to Peshawar, where he was unable to remain; he then crossed the Indus, followed by Ahmad Shah, who advanced to Lahore, annexed the Punjab, and conquered Kashmir. During this time Peshawar increased greatly in wealth and importance. Timur Shah made it his residence from 1773 to 1793, when he died. After this event Peshawar was involved in all the disturbances and commotions that ensued in consequence of the struggles for the throne of Kabul by Timur's sons. At this period, too, the Barakzai family attained notoriety, and in the contests that ensued, Kabul, Ghazni, and Peshawar became each the residence of a member of that family, who ruled independently. The revenues of Peshawar were spent chiefly in paying the tribes to keep open the Khyber pass.

The Sikhs appeared on the scene of confusion in 1814, when Ranjit Singh took Attock, and in 1823 defeated Azim Khan, the ruler of Kabul at Naushahra, slaying 10,000 Pathans. Azim Khan fled to Kabul, and Peshawar was made tributary to the Sikhs. Ranjit Singh retired beyond the Indus. The Peshawar valley was governed by Barakzai Sardars, and tribute was enforced yearly by a Sikh army sent for the purpose, which committed on these occasions such havoc that the people removed their property and fled at its approach. Part of Peshawar was burnt, and trees felled in the gardens for firewood. Ranjit Singh, in 1824, paid a visit to the city, but effected no change for the better. He destroyed the Bala Hissar, the royal residence, ravaged the country, and doubled the amount of tribute. The rule of the Sikhs was distinguished only by rapine and slaughter. After two Sikh governors, Peshawar, from 1838 to 1842, was ruled by General Avitabile, an Italian in the service of Ranjit Singh. Two Sikhs afterwards governed the province, and at the conclusion

of the Sutlej campaign Colonel G. Lawrence was established at Peshawar as assistant to the Resident at Lahore. And this condition of affairs lasted till the annexation of the Punjab by the British in 1848.

In the district of the Gandahara and vicinity of Peshawar are to be found the remains of some of the most ancient cities in India. They were renowned in the time of Alexander's expedition, and are frequently referred to in the miraculous legends of Buddha, and in the history of the Græco-Bactrian and subsequent Indo-Scythian dynasties.

MIAN MIR EAST

Railway station is three miles from Lahore, on the Delhi section of the railway.

The Shalimar gardens, which are about two miles distant on the Amritsar road, were laid out in A.D. 1637, by order of the emperor Shah Jehan, in imitation of the Shalimar gardens in Kashmir. They were

then more extensive than now, but the remains are surrounded by a wall and leased out to cultivators. A terrace, on which is a handsome marble pavilion, crosses the centre, and below it the water, which runs through the gardens, is expanded into the form of a square, in which are about 500 fountains or jets, producing a very pretty effect. The mango and orange trees, which are numerous and lofty, cast an agreeable shade, and Shalimar is a favourite place for picnics. The gardens are illuminated on special occasions, and the effect is brilliant. The Pinjore gardens near Kalka are also in the same style.

A number of *melas* or fairs are held during every year near the Shalimar gardens; one of the largest is held in the month of January, at the mosque of Madho Lal Hussain in Baghwanpura, a village just outside the garden walls. It is a Hindu festival, and from forty to fifty thousand persons usually attend it. The Maharaja Ranjit Singh levied a tax from all present at the fair, and, that they might easily be identified, the visitors were enjoined to wear clothes coloured with yellow ochre; the practice still continues, although the tax was abolished after the British conquest.

The *Chiraghon-ka-mela* or "Feast of Lights" is also held in the Shalimar gardens in April; *naches*, wrestling, and other sports and enjoyments dear to the Punjabi are largely indulged in. In this month the gardens are looking their best, and at night the fountains playing, thousands of lamps burning, and the multitude of natives, dressed in their variegated holiday attire, combine to make a pleasing picture.

The Hasli (or *Shahi*) canal provides water for the Shalimar gardens; it is now a branch of the Bari *Doab* canal, but was first constructed in 1653 by Ali Mardan Khan, the emperor Shah Jehan's celebrated engineer, and Governor of the Province of Lahore. Its head was near Madhopur, where the Bari *Doab* canal leaves the Ravi, and runs for some distance in the channel of the old canal. Its original length from Madhopur to Lahore was 110 miles.

In the troublous reigns succeeding that of the magnificent Shah Jehan, these gardens were neglected. The water channels fell into disrepair, the buildings tumbled to ruin. But Ranjit Singh favoured the spot, and restored it to decent order. Some of the marble from the pavilion in the centre was taken away, however, and used in the decoration of the Maharaja's palace at Lahore.

ATARI

Station on the railway is halfway between Lahore and Amritsar; a very curious old Sikh town, fancifully supposed to resemble Windsor. Population about 3,000. It was founded by Gaur Singh, a Jat of the Sidhu tribe, and his descendant, the Sardar of Atari, still resides here, and has large estates in the neighbourhood. This family was of great importance under the early Sikh commonwealth, and afterwards under Ranjit Singh.

Sardar Sham Singh, the grey-headed chief of Atari, behaved most heroically at the battle of Sobraon. He had previously made known his resolution to be victorious or die in the first conflict with the enemies of his race, offering himself up as a propitiation to the spirit of Govind and to the genius of his mystic commonwealth. All the Sikh generals fled excepting the brave Sham Singh, who, remembering his vow, clothed himself in simple white attire as one devoted to death, and calling all around him to fight for the *Guru*, who had promised everlasting bliss to the brave, repeatedly rallied his flying and shattered ranks, and at last fell a martyr. When the news of the defeat of the Sikhs reached Atari, Sham Singh's wife, without waiting for any confirmation of his death, mounted the funeral pile and committed *sati*. Sham Singh's brave conduct contrasted with that of the other two Sikh leaders, Lal Singh and Tej Singh, who were more than suspected of fighting in a very indifferent manner for the *Khalsa*. These were, however, not Jat Sikhs, nor even Punjabis, but renegade Brahmans and adventurers from Hindustan.

Sham Singh, in 1837, gave a daughter in marriage to Nau

Nihal Singh, the 'grandson of Maharaja Ranjit Singh. He was an old and brave soldier, had fought under Ranjit Singh in all his wars, and was a great favourite of the "Lion of Lahore."

AMRITSAR

Derives its name from the Sanskrit words, *a*, not; *mrit*, death; *sar*, fountain—signifying the "fountain of immortality;" the name was limited at first to the *talao* or reservoir which Ram Das, the fourth *Guru*, made here in 1574, in the centre of which the Golden Temple now stands. Amritsar is a walled city, with thirteen gates, and contains 143,000 inhabitants—Sikhs, Hindus, and Muhammadans. It was formerly fortified, but the bastions have been dismantled and removed, and the ditch to the north and north-west has been filled up. Between the railway and the city is the fort of Govindgarh, built by Ranjit Singh in 1809, a small and somewhat old-fashioned stronghold surrounded by a deep ditch. The English station is small, but the houses are prettily situated. The cantonments generally contain only a few companies of English and native infantry. There is always one battery of artillery in the fort.

The chief sights in Amritsar, which is distant a five minutes' drive from the railway station, are the Town-hall, with portraits of Cooper, Mr. Herbert Edwardes, and Khan Muhammad Shah Khan Bahadur, the Hall Bazaar with its two mosques (built by Shaikh Khair-ud-din and Mian Muhammad Jan Khan Bahadur), the Government school, the Santokhsar Tank (*Santokh* means consolation), the new city gardens, the Durbar or Sikh Temple and its surroundings, and the mission school. The Durbar was constructed by Ram Das, the fourth *Guru*, in 1574, and is the centre of attraction and veneration to all Sikhs. It is a small marble temple roofed with sheets of copper, gilt by order of Maharaja Ranjit Singh in 1802, who spent large sums upon it. Since that time it has been called The Golden. Many of the inlaid decorations were brought by the Sikhs from the tomb of Jehangir at Shahdera near Lahore, and other Muhammadan tombs. It is situated in the middle of a large quadrangular *talao* or tank. A marble paved border nearly surrounds the tank, and a causeway of marble leads to the temple. Visitors must take off their shoes before descending the steps. They should remember that the marble is always cold and wet in the morning, and warm in the afternoon and evening; covers for the feet are kept.

There are many objects of interest in the temple and its

precincts. The palace (*Bhunga*) of the *Akalis*, or famous warrior priests, stands at the head of the quadrangle facing the gateway. The pavement in front is very handsome. Here is the baptistry of the Sikhs. In the palace are shown the swords of the *Gurus*, and their other weapons; some of the later teachers of the sect were better as soldiers than as preachers. The place of rest at night for the *Granth*, the Scripture of the Sikhs, is here also; it is kept in the temple during the day. The *Granth* is preserved with great care, but is little read or expounded. Singers and instrumentalists keep up a kind of irregular service before it all day. The people bring their votive offerings and cast them on the sheet in front of the book. Flowers that have lain under the holy volume are given in return. Popular devotion seems to take the form of worship of the temple and the book. All Sikhs rest their foreheads on the ground, and kiss its threshold before the building. Everything connected with the *Granth* and the temple is held in veneration; they are spoken of as *Granth Sahib* and *Durbar Sahib*. The very gates of the city are kissed by true Sikhs. There are five or six hundred *Akalis* attached to the temple.

On the pavement round it are many curious sights; comb-makers plying their trade, sellers of steel ornaments, writers of Sikh books, *Fakirs*, Hindu bathers, etc. The two minarets on the east side of the temple tank are worth a visit. They are easy to climb, and the view from the top of city and temple and surrounding country is very fine. After visiting these, the Guru's garden and the Baba Atal (a third minaret or tower) should be seen. The Baba Atal is a tomb, and will well repay ascent; its architecture is very peculiar. The Kaulsar tank close by, with its overhanging trees full of flying foxes, should also be looked at. Under one tree is a copper plate, gilt, with a raised picture showing the way Guru Govind Singh got his wife from Lahore. Her name was Kaul, and the tank is called after her, as she died childless. Pilgrims esteem a dip in the *Kaulsar* a necessary prelude to a bath in the *Durbar* tank.

The bazaars of Amritsar contain vast stores of both Central Asian and European goods. Perforated ivory-work is made at the Darshani Darwaza in the Guru Bazaar. In Amritsar are to be seen shawls, *chuddars*, and *chogas* of all kinds; Kashmir, Gujrat, and Sialkot work in metals; local and Delhi ivory-work, and a great variety of similar manufactures.

About 5,000 looms are employed in the manufacture of shawls from the fine wool obtained from Thibet, Changthari,

and Kirman; they are chiefly worked by poor Kashmiri immigrants in the employ of wealthy traders. This wool is called *pashm*, and is largely imported. The finest shawls are loom-made, the second quality are prepared with a single ground shade and afterwards embroidered in colours. The price of a loom-made shawl varies from £50 to £150. One presented by the Maharaja of Kashmir to one of the English royal princes is said to have been valued at £2,000; it had the pattern woven on both sides. Surprise is often expressed at the high price of Kashmir shawls, considering that the actual cost of the raw material is only a few rupees, and labour is cheap. It should, however, be borne in mind that the wool is all handsorted with great expenditure of time and labour, and the fineness of the shawl depends greatly upon the care bestowed on this work. Spinning, dyeing, and colouring the thread is also a most tedious operation; the weaving is slow, most difficult, and delicate. From 500 to 1,500 needles will be employed in working one pattern, with the different descriptions of wools necessary, and from twenty to fifty weavers may be employed at periods varying from three to twelve months in the manufacture of one shawl. Besides those manufactured in Amritsar, the genuine fabrics of Kashmir may be purchased. The city is also celebrated for its silk manufactures, the rough silk being here wound from the cocoon, dressed and dyed in the most varied and brilliant hues, to be used chiefly in embroidery.

Some of the streets containing the private residences of the merchants are not approachable by carriages, although the houses themselves are very fine and often possessed of considerable architectural pretensions. The proposed city improvements will not lead to the opening out of these buildings. The old *dabs* or hollows in the city are now filled up, and are being utilised by conversion into public gardens. The site of the old jail has been sold to opulent citizens, who are converting it into a well-built quarter.

Leaving the city by the Ram Bagh gate, or by the Maha Singh gate, near which is the City Mission House, so placed that a missionary may be always resident in the midst of the people, we reach the Normal School of the Christian Vernacular Education Society, worthy of a visit. The Ram Bagh was a fortified pleasure garden of Ranjit Singh. The wall has been nearly all pulled down, and the area has been enlarged. It is probably now the most beautiful garden in the province. The old gateways, corner towers, palaces, and pleasure houses are still standing. The central building is

used as the station library and reading-room. Other buildings, charmingly draped with creepers, are garden houses.

Amritsar four hundred years ago was a small village, and was called *Chak*. Ram Das, the fourth Sikh Guru, founded a small temple or series of temples round the tank, which he dug out, and called the place Ram Daspur. This was in the reign of Akbar, A.D. 1574. The present city grew around this original nucleus. Arjan, the son of Ram Das, made it the metropolis of the Sikhs and called it Amritsar. In the time of the Sikh commonwealth it saw many reverses. The city was then a collection of forts surrounded by the houses of the dependants of the owners. About the year 1710, the Sikhs overran the Sirhind district and threatened Delhi, but they were defeated by the Muhammadan power, and did not establish their empire till the decline of the Mughals, when they took Lahore, in 1758. In 1762 Timur, the son of Ahmad Shah, destroyed the best of the houses and threw the ruins into the tank. The temple was rebuilt, and the tank cleansed, but they were desecrated by Ahmad Shah himself, who destroyed the newly-built temple, and slaughtered cows on the site. But on his final departure, the polluted spot was purified, and Muhammadan mosques were washed with the blood of swine. The victories of Ranjit Singh enabled him to do much towards beautifying the temple and the city. Amongst the Sikh gentry it is still regarded as an act of virtue to contribute something to the adornment of the *Durbar*. The coloured marble pavement at present surrounds only a little more than one half of the tank; the work of completing it is being done by various *Rajas*, *Sardars*, and men of money and position. Each Sikh Raja counts it a point of honour to own a *bhunga* on the border of the temple.

The language in use in the bazaars is very mixed. The tradespeople speak Panjābi, but Hindustani is understood. Pathans, Beluchis, Thibetans, Kashmiris, Persians; Bokhara merchants and traders from Kashgar and Khotan; grain merchants from the east and south; Sindhians and Bengalis, all assemble here. Amritsar is the chief depôt in the Punjab for piece-goods and similar manufactures, copper, brass, and spelter required for Bokhara, Kabul, Kashmir, and the Central Asian market, as well as the surrounding country. Tea, silk, wool, and cotton, are also largely imported.

Amritsar is the largest and wealthiest city in the Punjab proper, ranks next to Delhi in population, and is second to none in commercial or political importance. The value of the imports and exports averages four million pounds sterling

annually. The land in the surrounding district is very rich, highly cultivated, well watered by the rivers Beas and Ravi and the Bari *Doab* canal, as well as by a number of small streams; it is generally level, with a slight slope towards the Ravi; the soil, as a rule, is rich alluvial clay and loam. Wheat, cotton, grain, seeds, and sugar-cane are cultivated largely, also flax, safflower, poppy, and tobacco. There are some fine forest trees common to the district, such as the *phulahi* (*Acacia modesta*), *farásh* (*Tamarix orientalis*), *dhak* (*Butea frondosa*) and *jhand* (*Prosopis spicigera*). There are also large groves of orange and lime trees, and in the neighbouring districts roses are cultivated extensively for the manufacture of *attar*.

Amritsar is the holy city of the Sikhs, in the same way as

Sikhs. Benares is that of the Hindus, Mecca that of the

Muhammadans, or Jerusalem of the Jews and Christians; but not only does this sacred character attach itself to the city, it extends also to the surrounding country, which is called the *Manjha*, or heart of the Sikh commonwealth; it has been the scene of the most celebrated and important events in their short but stirring history.

The majority of the inhabitants are of the tribe of Jats, strong, stalwart, and enterprising; indeed, physically, no finer specimens of the human race can be found anywhere. They are most industrious agriculturists and equally admirable and brave as soldiers; they rendered good service to the British in the perilous years of 1857 and 1858. It was their fathers who so bravely withstood the British troops in the hard contested fields of Mudki, Firozshah, Aliwal, and Sobraon, and again during the second Sikh war at Chillianwala and Gujrat.

The Sikhs first came into notice in 1510 as a religious sect. Their prophet and founder was Nanak. Two centuries afterwards a more military spirit was developed by Guru Govind, in 1700, who added the sword to the more spiritual influence of the holy book, the *Granth*. From 1798 to 1839, under the Maharaja Ranjit Singh, the Sikhs were at the zenith of their power. The names of the ten Gurus were, Nanak, Angud, Amar Das, Ram Das, Arjan, Hargobind, Har Rai, Harkishen, Teg Bhadar, and Govind Singh.

The tenets of the Sikh faith are detailed in the *Adi Granth*, or first book of Nanak, and also in the writings of his nine successors, in the *Daswan Padshah-ki-Granth*, or book of the tenth ruler, Guru Govind. Belief in one God, of whom the Guru for the time being is prophet, the observance of purity, chastity, truth, and charity, and the equality of man, are the

doctrines inculcated. The idolatry and ceremonies of Hinduism are prohibited, but the slaying of Muhammadans, or Turks as they are called in Sikh religious writings, is in the teachings of the later Gurus considered a virtuous action ; which widely depart from the principles of Baba Nanak, whose cardinal doctrine was, "There is no Hindu and no Muhammadan." This spirit of revenge is not surprising when we consider the cruelty, tyranny, and persecution they have always endured from the Mughals.

By the regulations of Guru Govind, every Sikh was destined to be a soldier at his birth or his admission into the Order. Their distinguishing marks were a blue dress, long hair and beard ; every man had to carry steel on his person in some form. The ordinary Sikh now dresses in pure white. All the sect were supposed to be bound in a holy brotherhood called the *Khalsa* (meaning the saved or liberated), wherein all social distinctions were abolished. They were divided into twelve fraternities known as *Misls* or "equals," but this involved no territorial division of land. The leader of a *Misl* was called "Sardar ;" he was a judge in peace and a leader in time of war. The fierce fanatical *Akalis* were soldier priests, a sombre brotherhood of military devotees, chiefly employed about the Amritsar temple. This brotherhood was formed by Guru Govind, and was distinguished by blue dresses and turbans, the latter studded with quoits, knives, and miniature daggers ; they also wear steel bracelets.

The secret of the success of the Sikh army was its mobility. The men could be moved so rapidly that although sometimes defeated, by rapid marches they were able to return to the attack before the enemy had time to recover from a hard contested engagement. Their endurance was marvellous ; with a little parched *gram*, washed down with cold water, marches of thirty and forty miles a day were easily performed ; tents they despised, baggage they had none, all luxuries were picked up by the way. The Sikh only required his weapons, horse-gear, one or two *lotas* for drawing water and cooking ; two blankets, one for himself and the other for his faithful steed. Notwithstanding this simplicity of habit, the Sikh took great pride in his personal appearance, and the proper maintenance of his accoutrements. Great care was always taken in the adjusting and combing of the hair.

The following ballad, which recently appeared in an Indian paper, is supposed to represent the feelings of an old Sikh warrior. Attar Singh is the speaker.

I've come to make my salaam, Sahib. My soldiering days are done.
Your father was ever a friend to me ; I'm glad to have seen his son.

Well, yes, it's hard to be going ! I'm an old man now I know,
 But I come of a tough old fighting stock, and I find it hard to go—
 To feel that my life is over, that my sword must hang on the wall,
 Never again to leap from its sheath at the ring of the trumpet call.
 I think I could do some service yet, ay, though my beard be white,
 For my heart still warms to the tramp of horse, and longs for the rush of
 the fight.

Ah well ! it comes to us all, Sahib ! I am old, I have had my day,
 And the young men think me a dotard, and wish me out of the way.
 Maybe they're right ! When I was young I should have done the same,
 But I come of a tough old fighting stock, and the blood is hard to tame.
 I think they are not what we were, who were bred in the wild old time,
 When every Sikh was a soldier, and Runjit was in his prime.
 Before I was out of my boyhood I knew what it was to feel
 The joy and shock of the onset, and the bite of a foeman's steel.
 I rode by the side of my father when we scattered the Afghan hordes,
 And I longed for the day when the Khalsa host should roll on the Sutlej
 fords.

Not one of us feared for the issue. We saw your Poorbeahs yield
 To a half-armed rabble of tribesmen we drove like sheep from the field,
 So we longed for the day that we felt must come—an evil day when it
 came—

God's curse on the cowardly traitors who sold the Khalsa to shame !
 My father fell at Sobraon. There was blood on the old man's sword,
 As foot by foot you bore us back to the brink of the flooded ford.
 We never broke, though around us the river was choked with dead,
 My God ! how the grape tore through us from the guns at the bridge's
 head.

I had been unhorsed by a round shot, but I found my way to his side,
 And I held by the old man's stirrup as he plunged his horse in the tide.
 I never knew how the end came, for the fierce stream forced us apart ;
 But he died, as a Sikh Sirdar should die, with the fight still hot in his
 heart.

We saw that the war was over when we formed on the western bank ;
 The sword of the Khalsa was broken—and the hearts of the bravest sank.
 We were all unused to be conquered : you had taught us the lesson at last ;
 But you left us, with arms in our hands, Sahib, to brood on the hopes of
 the past ;

And we knew we had pressed you sorely, that the game had been almost
 won ;

And the Sikh blood boiled for another fight ere a year of peace had run.
 Well, you know how the train was fired again, you know how the Khalsa
 rose ;

And if you bore us down at last you found us stubborn foes.
 Full thirty years are gone since then, but still my heart beats high
 To think how wild the battle raged against the darkening sky.

I led a troop at Chillianwal : they say I led it well ;
 Near half of us were cold and stiff before the darkness fell.

How clear it all is still ! I seem to hear the roar of fight,
 And see the fair-haired English come cheering at our right.

And swarms of slavish Poorbeahs, the scorn of the Khalsa's sons ;
 They were falling fast, and the rush was spent before they reached the
 guns ;

And then we burst upon them, all winded as they came,
 And the shattered line went reeling back, torn through with sword and
 flame.

There was little to choose between us that night when the red sun set ;
 We had taught those hounds a lesson they have never forgotten yet.
 Ah ! yes, I know how it ended, how the big guns swept us away,
 But never a cringing Poorbeah came up to our swords that day.
 My God ! how I longed to see them, how I longed to hear once more
 The shrill short cheer of the charging line high over the battle's roar !
 But still the big guns thundered on, and the plain grew like a hell,
 As hour on hour upon us poured the stream of shot and shell.
 We gave at last—what could we do !—and the Poorbeahs yelled on our
 tracks ;

But for the guns and the white men they'd never have seen our backs.
 But for the guns and the white men we'd have hunted them through
 Lahore,

And laid all Delhi in ashes, Sahib, and many a fat town more.
 But what is the use of boasting now ? My lands were taken away,
 And the Company gave me a pension of just eight annas a day ;
 And the Poorbeahs swaggering about our streets as if they had done it all ;
 Curse them !—they wished they had let us be when we got their backs to
 the wall.

We were all right weary of years of peace when the murdering cowards
 rose,

And never a one of us all but longed for a chance at his father's foes.

* * * * *

I was first man up to the summons, with a score good Singhs at my heel.
 Rare times those were for a soldier, wild months of battle and storm,
 And the horse well into the thick of it, wherever we'd room to form.
 I rode to Delhi with Hodson ; there were three of my father's sons ;
 Two of them died at the foot of the ridge, in the line of the Moree's guns.
 I followed him on when the great town fell ; he was cruel and cold they
 said ;

The men were sobbing around me the day that I saw him dead.
 It's not soft words that a soldier wants ; we knew what he was in fight,
 And we love the man who can lead us, ay, though his face be white.

I fought in China after that ; and now I've lived to see
 My grandson ride through Cabul, with a Ghazi at his knee.
 Lord ! how the people scowled at us, us of the hated race,
 Scowl as they will they little love to meet us face to face.
 Sherpur ? Well, yes, they faced us there—a score or so to one—
 And some of them repented it I think before we'd done.
 Five days we fought their gathering clans, and smote, and broke, and slew,
 And then, the fifth, they bore us back, for we were faint and few ;
 And twice five days we stood at bay behind the crumbling wall,
 And still they shrunk from the one straight rush that should have
 finished all.

It came at last, one wintry dawn, before the break of light.
 A sudden flare of beacon fires upon the southern height,
 A signal shot to east and west, and then with one wild swell
 Pealed up from fifty thousand throats the Ghazi's battle yell ;
 And the rifle flashes hemmed us round in one broad quivering ring ;
 And overhead in fiery gusts the lead began to sing ;
 And we clenched our frozen carbines in the darkness and the snow,
 And waited, with fast beating hearts, the onset of the foe
 Just one rush, and all was over. Sullenly they faced us still,
 Swarms of stubborn swordsmen gathering round their banners on the
 hill,

And from field and wall around us, all about the broken plain,
 Rose the fitful rifle volleys, rose, and sank, and rose again.
 But the battle cry was silent; and the battle rush was sped;
 And their hearts were cold within them; and in vain their leaders led;
 And in vain their mullahs cursed them: what they could do they had
 done,
 And we speared them through the open, ere the setting of the sun.

Well, Sahib, I've made the tale too long; I rode to Kandahar,
 And saw once more an Afghan host broken and scattered far;
 And now I'm back in Hindustan, and the times are times of peace,
 And I must lay my old sword down, and my fighting days must cease.
 The great Sirkar's been good to me, for I've served the English well;
 And my fields are broad by the Ravee, where my father's kinsfolk dwell;
 And all the Punjab knows me, for my father's name was known
 In the days of the conquering Khalsa, when I was a boy half grown;
 And since he died, nigh forty years, I've kept his memory bright,
 And men have heard of Attar Singh in many a stormy fight.
 So I can rest with honour now, and lay my harness by,
 And the lands that saw my father born will see my children die.
 But still—it's hard to be going. I'm an old man now I know,
 But I come of a tough old fighting stock, and I feel it hard to go.
 I leave the boy behind me, Sahib; you'll find him ready and true;
 Your father was ever a friend to me, and the boy will look to you.
 He's young, and the ways of men must change, and his ways are strange
 to me.

And I've said sometimes he'd never be all his fathers used to be.
 I wronged him; and I know it now. When first our squadron shook—
 They fought like devils in broken ground, and our spent beasts swerved
 at the brook—

I saw him turn, with a ringing curse, and a wrench at his horse's head,
 And the first of us over the crumbling bank was the boy the old house
 bred.

I've never sneered at him since then; he laughs, as a young man will,
 When I preach of the days that are long gone by, but the Sikh blood's hot
 in him still;

And if ever the time should come, Sahib—as come full well it may—
 When all is not as smooth and fair as all things seem to-day;
 When foes are rising round you fast, and friends are few and cold;
 And a yard or two of trusty steel is worth a prince's gold;
 Remember Hodson trusted us, and trust the old blood too,
 And as we followed him—to death—our sons will follow you!

SOWAR.

Tarn Taran, meaning salvation, fourteen miles south of

Amritsar, is a small town famous for its tanks, and
 Tarn Taran. for the lepers who have located themselves in their
 vicinity under the impression that here they will be healed.
 Those who can swim across the tank are supposed to be cured.
 The lepers claim descent from Guru Arjan, who, they allege,
 was a sufferer from this disease.

A grand fair called Amawas is held at Tarn Taran once a
 month, two days before every new moon, when thousands of
 people from the surrounding country assemble to bathe in the

sacred tank, which was built about 250 years ago by Guru Arjan, and subsequently improved by Maharaja Ranjit Singh. It is in good repair, measures 891 by 720 feet, is surrounded by a broad pavement, with numerous steps, and is always full of water. A minaret erected by Prince Nau Nihal Singh stands on the north-east corner, and the Durbar or Sikh temple with its gilded dome rests on its eastern border. The remaining space, on all four sides, is lined with two-storey pukka-built houses (called *burjis*) belonging to the Sikh Sardars. The agriculturists resort to the fair in greater number than other classes, and the *tahsil* being most opportunely in the same town, they are enabled to blend business with pleasure. One of the ceremonies observed at this assemblage is to perambulate the border of the tank. The agriculturists make their sick cattle walk round it, with a view to their recovery.

Tarn Taran is considered to be the capital of the *Manjha*, the sacred Sikh region, extending from Amritsar to Kasur; this tract of country was the great stronghold of the Sikhs, and the recruiting ground for the army of the *Khalsa*. It contains a population of 3,300.

DALHOUSIE,

One of the principal hill stations of the Punjab, is situated on a secondary ridge of the Himalayas, on the summit of three mountain peaks east of the river Ravi, with a population of 1,600; about 120 miles north of Amritsar, 52 miles north-west of Pathankot, and 75 miles from Gurdaspur. The elevation of Bakrota, the highest of the three peaks, is 7,687 feet above sea-level; Tera, the second peak, is 6,874 feet high; and the third, Potrain, is a little lower. The Bakrota and the Tera peaks are chiefly of a granitoid-gneiss formation; Potrain of schist. There is one feature in Dalhousie peculiar to the locality; the soil is so porous that immediately after heavy rain the roads dry at once and are pleasant to walk upon. But the hills are very steep, and building sites consequently not found with ease; the houses are very close to the hill-side, which somewhat interferes with ventilation. The scenery, however, is grand and quite equal to that of any other hill station in the Himalayan range. This spot was selected in 1851 by Colonel Napier, now Lord Napier of Magdala, and in the following year the site was purchased from the Raja of Chamba. In 1854 the present station was laid out. But it was not till 1860 that roads were made from the plains, and building operations commenced. The

name Dalhousie was given at the suggestion of the late Sir Donald McLeod, then Lieutenant-Governor of the Punjab, and the new station was attached to the Gurdaspur district. Troops were stationed in Balun barracks in 1868, and Dalhousie rapidly became a place of fashionable resort. The town contains a court-house, branch treasury, post-office, dispensary, church, and several hotels.

A comparison is commonly drawn between Dalhousie and Murree and Simla; but Dalhousie is in many respects more charming than either of those more fashionable places. Here the snow-clad mountains approach a spur on which Dalhousie itself stands, whilst at Murree and Simla they are at a great distance, and form only the background of the panorama. Immediately above Dalhousie to the east stands the granite peak of Dain Kund, more than 9,000 feet high, which is covered with pine forests and capped with snow far into the summer months. Beyond this again are the peaks of the Dhaola-dhar, covered with perpetual snow, shutting in the Kangra valley on the north and stretching into Kullu. Murree is a very pretty station, but does not possess the beautiful mountain scenery which is characteristic of Dalhousie.

Starting from Amritsar by *dak gari*, the traveller passes through a rich and fertile country, perfectly flat, for about seventy miles, to Pathankot. In the ^{Batala.} journey Batala is passed, twenty-six miles from Amritsar. It contains about 24,200 inhabitants, and was founded in 1465 by Rai Ram Deo, a Bhatti Rajput, during the reign of Bahlol Lodi. Batala was given by the Emperor Akbar to his foster-brother Shamsheer Khan, who spared neither trouble nor expense in improving the town; he built the magnificent tank which still remains in perfect order. After the rise of the Sikhs, Batala was held first by the *Ramgarhias*, and subsequently by the *Kanhya Misl*. There are some handsome temples and tombs, notably that of Shamsheer Khan. Batala is the centre of a large trade in cotton, silk, hides, and leather.

Thirteen miles north-west of Batala is Dera Nanak. On the opposite bank of the Ravi is the village of Pakboki, where the first Sikh Guru settled and died; his descendants, the *Bedis*, are still resident in the vicinity. There is a handsome Sikh temple dedicated to Baba Nanak; a second temple and part of the town were swept away by the river some years ago. The place is held in much veneration by the Sikhs and visited by thousands of pilgrims. The population is about 6,000.

Eighteen miles south-east of Batala on the Ravi is situated

the sacred Sikh town of Srigovindpur, containing a population of about 4,300. It was founded by Guru Arjan, who named it after his son and successor, Har Govind. His descendant, Guru Jawahar Singh of Kartarpur in the Jalandhar Doab, still exercises proprietary rights. Srigovindpur ranks next to Amritsar as a place of sanctity and pilgrimage among the Sikhs.

Gurdaspur is the next place of interest, forty-four miles from Amritsar. It was founded by Banda, the Gurdaspur. great Sikh heretic and rebel. Near this place are the Egerton woollen-mills, on the Bari Doab Canal. Gurdaspur contains a population of 4,700, is the district headquarters, well wooded, and comparatively cool even during the hot summer months. Sardar Bhagwan Singh, nephew of Tej Singh, who commanded the Sikhs at Firozshah and Sobraon, holds large estates in the neighbourhood. South-west of Gurdaspur there is a large swampy lake, measuring nine miles in length by about half a mile in breadth; the depth varies from 10 to 20 feet. This is evidently an old bed of the Beas, situated below the high bank of that river. On a small island in the centre stands a pavilion erected by the Maharaja Ranjit Singh; there is very good shooting, as water-fowl abounds.

At the small town of Kalanaur, seventeen miles west of Gurdaspur, Akbar received the news of his father's death, and assumed the imperial title. From the fourteenth to the sixteenth centuries, this place was of great importance, but it has now dwindled to a town of 5,000 inhabitants.

The Bari *Doab* canal is crossed several times by the high-road to Dalhousie. It emerges from the river Ravi at Madhopur, a beautiful station seven miles west of Pathankot. Near Madhopur, also overhanging the Ravi, is Shahpur, where is a curious old fort and a large timber depôt. From Shahpur, on a clear day, Dalhousie may be seen far up on the hill-tops, its houses appearing like a few white scattered specks.

Pathankot, once the capital of the Rajput State, is situated at the foot of the hills; the fort was built in the twelfth century by one Jet Pal, of Delhi. From this place a road strikes east to Dharmasala and the Kangra valley. At the foot of the hills in the corner of the Bari *Doab* below Nurpur, lies Sujanpur, four miles north-west from Pathankot, where are very extensive sugar works recently started by a company under European management; the machinery was obtained from England. Sujanpur has a population of 6,040. A railway is about to be constructed

between Amritsar and Pathankot, which will vastly increase the popularity of Dalhousie as a hill station, and also give great facilities to the planters in the Kangra valley.

At Pathankot the *dak gari* is exchanged for doolies, which should be ordered by letter beforehand, if speed be an object. The road at once begins to ascend low hills through rough jungle, gradually increasing in interest and beauty. There is a good *Dak* bungalow at each of the stages, Dhar, Dunira, Mamul, Bukloh. At Dunira the road is joined by one from Nurpur and Dharmsala. The whole way from Pathankot is suitable for carts, a great desideratum. Bukloh is a military hill station for Ghurkas.

The road enters Dalhousie at the narrow neck which joins Tera and Bakrota, where are situated the church and the post-office. Round Tera hill there is a good and level road named Tera Mall, and high up round Bakrota runs another, equally level and much broader. The ascents are generally easy. Dalhousie contains several good hotels, assembly rooms, gardens, library, racket court and lawn tennis grounds, and a great number of bungalows at easy rents. The water supply is drawn from a high hill, Daikund, behind Bakrota. From Dalhousie the picturesque town of Chamba, twenty-two miles distant, is easily accessible through most romantic scenery of hill, valley, and forest. This is the capital of the Chamba State; good shooting is obtainable. The views of the Chamba hills, and also those across the Ravi on the Kashmir side, are at all seasons most lovely and varied. In the valley below Dalhousie lies the sanitarium of Balun, for invalid detachments of British soldiers from regiments in the plains. The hills all round are well covered with oak, walnut, pine and *deodar* trees; good stone and slate quarries lie close to the station.

CHAMBA,

One of the hill states under the Punjab government, is surrounded by the Himalaya mountains. It is estimated to contain an area of 3,180 square miles, and a population of 115,800, chiefly Rajputs and Gadis. There are several fertile valleys watered by the Chenab and Ravi; towards the east rise immense snowy peaks covered with glaciers. The Chamba forests are very extensive, and supply large quantities of timber, chiefly *deodar*, for the railways and other public works in the Punjab. Chamba is a very ancient Rajput state; the present Raja Sham Singh is a minor, born in 1865.

It is impossible to ascertain with any degree of accuracy the year in which Maru left Kashmir and conquered Chamba,

but it is believed to have taken place in the time of Vikramaditya. In the reign of Raja Lachmi Varma, the Thibetans conquered Barmom and killed the chief. His Ranee fled towards Kangra, and in the road gave birth to a son whom, to save from her pursuers, she deposited in a cave. There it was found the following day by the Chamba people, surrounded for protection by mice; hence the young prince was named Moosh-Varma. He was taken to his mother, who continued her journey to Kangra, where she remained for several years in the house of a Brahman. When the boy was about eight years old the Brahman, noticing the print of his foot on the ground, recognised it as that of a royal person, and at once asked his guest who she was, for she had not revealed to him her rank. The Ranee told him all, and he sent to ask advice of the Raja of Kullu, to whom she was related. A suitable retinue arrived to convey her to Kullu, where she remained till her son came of age, when with troops supplied him by Kullu he retook Chamba. Tenth in descent from Moosh-Varma reigned Suhail Varma, who subdued all the petty *ranas* who then ruled the country, and in 806, Vikramadit era (A.D. 750) selected the present site of Chamba for his capital. It was this prince who erected the large temple known as Lachmi Narain, also the temple of Champavatti. He sent nine of his *rais* to mount Abu to procure a piece of marble for an idol to be deposited in the former, but they were all murdered on the way; he then sent his son and heir, who accomplished the mission. The daughter of Suhail Varma was religiously inclined, and used to visit a *jogi* for instruction. Her father supposed her visits had some other purpose, and he ordered his servants to apprehend her when next she went to the *jogi*. On the next occasion the servants gave information to the Raja, who taking a sword went to kill her, but on entering the house he found neither daughter nor *jogi*. He heard, however, his daughter's voice thus addressing him: "Cruel parent! you came to murder your innocent child, but Marain has translated her to heaven to save her from your wrath, and has commanded her to tell you that unless you build a temple to him and call it after Champavatti, you will be destroyed and your country given to others." The Raja built the temple and endowed it, and it is standing to this day. In this Raja's time the water supply failed, and he consulted his *pandits* and astrologers. They declared that the only propitiation acceptable was to bury alive the one dearest to him at the spot where the water disappeared. His son being dearest the Raja proposed to inter him, but the boy's mother on hearing of it

insisted on becoming his substitute, and accompanied by all the women of the city went to the spot and was buried alive. To commemorate this event a woman's *mela* is held every year about the middle of April near the place, and the praises of the Ranee are recited, the women being regaled with sweetmeats at the expense of the Raja. Of this Raja's immediate successors none is recorded to have signalised himself till we reach Bjai Varma, who is said to have subdued Kashmir, Ladakh, and Yarkand. After him for hundreds of years the annals of Chamba contain nothing worthy of record beyond a description of uninteresting fights with the neighbouring states of Kangra, Nurpur, and Jammu. Raja Parlap Chand or Varma, who ruled in the beginning of the sixteenth century, conquered Kangra, and brought all the surrounding hill states under his sway. His great grandson, Janardhan Varma, was treacherously slain by the Raja of Nurpur, in open Durbar, 1600 A.D., and the Chamba State remained feudatory to the latter prince for twenty years. At the expiration of that period the son of the murdered Raja, by name Prithivi Singh, who, on the death of his father, had been conveyed to Kullu by his nurse, crossed the Rotang pass, and retook Chamba. Entering into a treaty with the Raja of Billom, he obtained his aid, and that of the Muhammadan Kardar of Kulanom (Gurdaspur), took the Nurpur fort, and captured the murderer of his father in the fort of Taragarh. Prithivi Singh had eight sons, of whom the eldest, Chattar Singh, succeeded in 1671. His reign was passed in fighting with neighbouring Rajas, and in repressing the inroads of the Mughal troops, whom he on several occasions defeated. Chattar Singh, dying childless, his nephew, Odey Singh, succeeded him in 1700. This prince rendered himself obnoxious to his subjects by appointing a barber as his *wazir*, or prime minister. A conspiracy, headed by his cousin, Ugar Singh, was formed against him, and he was shot at Odeypur while hunting. Ugar Singh became Raja, but was in his turn murdered by his cousin, Dalel Singh, and his sons sent prisoners to Lahore, where they remained twelve years. The elder, Umaid Singh, thereafter effected his escape, and, returning to Chamba, was welcomed by the people, who assisted him in driving out Dalel Singh. The latter became a *jogi*, and died at Jawalamukhi. Umaid Singh extended the boundaries of Chamba to Mandi, but during the minority of his son, Raj Singh, all the territory acquired in that direction was retaken by the Kangra Raja, and the Raja of Billom conquered the capital itself. Raj Singh escaped to Nurpur, where he obtained the assistance of the Ramgharia

sardars and recovered Chamba. Raj Singh lived in troublous times. Sansar Chand, of Kangra, on one side, and the chief of Basaoli and Billom on the other, kept his hands full, and in 1794, when Sansar Chand invaded Kullu, Raj Singh was killed by him at Nirti. Thus Kullu, which had always belonged to Chamba, was lost, and notwithstanding all the endeavours of Ajit Singh, son of Raj Singh, it remained in Sansar Chand's possession till he in his turn lost it to the Ghurka chief, Amar Singh, when the latter conquered Kangra in 1800. Ajit Singh was succeeded by his son, Chirrut Singh, who died after a long reign in 1844, leaving three sons, Sri Singh, Gopal Singh, and Suchait Singh, all of whom were in infancy. Taking advantage of the confusion which prevailed, Gulab Singh, of Jammu, seized Badrawa, and it has remained in connection with that Raj ever since. Shortly afterwards Chamba was invaded by a force of Sikhs, sent by Hari Singh, of Lahore, but they were almost immediately recalled to oppose the British on the Sutlej. Sri Singh remained loyal to the British during the Mutiny, arresting and delivering up a considerable number of Sepoys who were endeavouring to escape through Chamba territory. In 1862, being deeply involved in debt, and unable to extricate himself from the influence of a faction, headed by his Rana, he applied to government for an officer to assist him in the administration; Major Reid was appointed. In 1870, Sri Singh died, and his half-brother, Gopal Singh, succeeded him, government deciding against the claims of his full brother, Suchait Singh. In 1873, Gopal Singh was found guilty of dishonourable and criminal conduct, and was desired to abdicate. His son, Sham Singh, a boy of seven, succeeded him.

Iron, copper, and lead are found here; there are excellent slate quarries; tea is cultivated.

At Panji, a district in the Chamba State, the Buddhist faith still lingers. The prayer-wheel turned by water-power may be seen revolving in the hill streams. There is also another form of prayer-wheel which is locally called *Mannaphanna*, carried in the hand. It consists of a copper cylinder which turns on an axis of iron wire fixed into a wooden handle; this cylinder contains a central core of cloth, around which is wound the strap or tape on which the prayers are inscribed. The cylinder is made to rotate by jerking the handle. A short piece of chain is attached to the upper portion with a weight at the end, so that when once set agoing, it is easily kept in motion. One prayer is supposed to be said for each revolution of the

cylinder. The water prayer-wheels are constructed somewhat on the same principle. These prayer-wheels are sometimes ornamented with gold and silver beautifully chased.

Buddha The founder of the Buddhist religion, Sakya Muni, also known as Gautama Buddha, lived in the sixth century before Christ; he was the son of the Raja of Kapila, a country on the southern slopes of the Himalayas between Oudh and Nepal. Although brought up in every luxury and living a happy life, he early became an ascetic, forsook his wife and family, retired to the jungle, and led the existence of a hermit. But finding that long years of penance and austerity brought him no peace of mind, he flung aside the doctrine of salvation by works, in which he had been educated, and boldly proclaimed that peace is to be won by inward purity, and by that alone.

Buddha's doctrines are very pure. He taught that all should strive to do good in thought, word, and deed. After remaining in solitude for many years, he returned to the world and preached, supported by his disciples. Buddhism spread rapidly all over India, Ceylon, Burmah, and China; and, excepting in India, prevails in all these countries to this day; in Japan also. Its adherents are estimated at 500 millions—nearly a third of the human race. It is remarkable for its spirit of toleration; and although it has always been actuated by a zealous missionary propagandism, it has the distinguishing characteristic of never having employed force to gain followers. Indeed, the principles of the faith hardly justify resistance.

Asoka, king of Magadha, who lived in the third century before Christ, was the great patron of Buddhism, in much the same way as Constantine was the patron of Christianity. Asoka built monasteries, *stupas* or *topes*, rock temples, and pillars with inscriptions; and his edicts (many written on rocks) breathe the highest morality and religious feeling.

Many of the monuments of this early and marvellous faith still exist, scattered all over India. Between the eleventh and twelfth centuries, Buddhism ceased to be the religion of India, and disappeared before the older Brahmanical rite. It still lingers, however, in some of the outlying villages of the Himalayas in British territory.

The railway crosses the Bari *Doab* canal a few miles beyond Amritsar. The Bari *Doab*, which gives the name to the canal, lies between the Ravi on the north-west, and the Sutlej and the Beas on the south-east. Is about 370 miles long and 45 broad. The canal is cut right through the backbone of the Lahore district, com-

Bari Doab
Canal.

mencing at Madhopur on the Ravi. It runs south for 31 miles, where the Kasur branch diverges. At the fifty-fourth mile, near Majitha, the Lahore branch is given off, running through Mian Mir into the Ravi 8 miles south-west of Lahore. The main channel continues in a south-westerly direction down the centre of the *Doab* for 212 miles, and then falls into the Ravi a few miles from Changa Manga. The minor tributaries are 692 miles long. The area irrigated covers 300,000 acres, and the cost of construction was £1,250,000. The work was begun soon after the occupation of Lahore, in 1846, by Colonel Napier, afterwards Lord Napier of Magdala. The object was to improve the old Hasli or Necklet canal, constructed in 1633 by the famous engineer, Ali Mardan Khan, in the reign of the emperor Shah Jehan; but owing to the defective alignment of the old canal, the project of improvement was abandoned, and the present canal was constructed as a new scheme.

BEAS

Railway station is 27 miles from Amritsar, and 59 from Lahore. About a mile east of the station is the large railway bridge over the river Beas, two-thirds of a mile in length, built on single wells and spanned by lattice girders; the rails run on the upper boom. In 1871, one of the piers fell during the rainy season, but the traffic was kept open by a temporary structure of piles. Several spans were then added to the bridge, which lengthened it by 700 feet. It is now 3,740 feet long.

The source of the Beas, or Bias as it should be written, is in the snowy mountains of Kullu, which rise to 13,326 feet above sea-level, near the Rotang pass. Beas River. It is considered sacred by the Hindus, and the pilgrims from Hardwar, on their return from worshipping the sources of the holy Ganges, bathe as they pass in the waters of the Beas. The name of this river is met with in the *Puranas* and *Vedas*, and it is the same as the Hydaspes, mentioned by the Greek historian Arrian. During a course of 290 miles it receives the waters of the Holki, near Mandi, and the Biwa 20 miles lower down, and falls into the Sutlej at the southern end of the Kapurthala State, near Firozpur, close to the spot where Alexander is said to have erected altars to commemorate his conquests. Formerly the Beas ran through the Kasur and Multan districts. The change in its course apparently took place about 1750, for there is a legend among the Sikhs that one of their Gurus, named Haji Mehrban, who lived on the bank of the river, lost his sacred abode in a great flood. At

this disaster he was so enraged that he cursed the river, and its channel at once changed. The remains of his *dera* or hermitage are still to be seen on the old bank of the river, near Chaman.

In the hills the Beas is often crossed by a *jhula*, or rope bridge. The traveller either sits in a basket or on a seat suspended by a loop made to slide along the rope, and by means of a long string pulled by men on the opposite side he is drawn to the other bank. This mode of transit is dangerous in the extreme; the ropes sometimes break, and the passengers are dashed to pieces either on the rocks or in the roaring torrent some hundreds of feet below.

Three miles beyond East Bank Beas railway station, the West Beyn. West or Black (*Siyah*) Beyn is crossed; it has its source in the Siwalik range, runs through Hoshyarpur and the Kapurthala State, and joins the Beas ten miles before its junction with the Sutlej. During the floods a few years ago the railway suffered very much in this vicinity. Six bridges were carried away. In the Beas valley there is a viaduct nearly one mile in length.

KARTARPUR.

From this railway station may be seen the high tower of the family residence of the Sikh Guru, erected in 1588 by Guru Arjan; the site was granted to his father, Guru Ram Das, by the emperor Jehangir. Sikh legend relates that when Arjan came to take possession of his property, he met with opposition from a demon, who inhabited the trunk of an old tree on the estate. The Guru found himself unable to eject this occupant, and he compromised matters at last. The demon permitted wood to be cut for building, on a promise that he should not be again disturbed; moreover, in consideration of the privileges accorded the Guru, the fiend exacted that adoration should be paid to himself also at the saint's shrine. This curious legend probably arose from some difficulty regarding the rights of property at this particular spot. The Guru perhaps met with serious opposition from the previous owner of the land, which, after the manner of saints, he attributed to the malevolence of the Evil One, and the incident doubtless produced on his mind a permanent impression, which all his devotions could not afterwards eradicate.

The town of Kartarpur contains 9,300 inhabitants, and is a place of great veneration to the Sikhs. It lies forty miles from Amritsar and nine from Jalandhar.

Kapurthala, the capital of the Kapurthala State, is ten miles to the west of the railway station at Kartarpur, with which it is connected by a good road. ^{Kapurthala State.} Fattah Singh, foster-brother of the Maharaja Ranjit Singh, improved and enlarged the city to a great extent, by widening and building some good streets, a fine palace, and a temple. A late Kapurthala ruler married an English wife and built a Protestant church, the spire of which can be seen from the station. The church is now used as a school. The town contains 15,300 inhabitants.

The native state of Kapurthala covers about 620 square miles, with a population of 252,600. Sardar Jassa Singh, of the Vialal caste of Spirit Distillers, was the founder of the family, which at one time held possessions in the Bari Doab; from a village called Alhu in this district, they take the name of Alhuwalia. The state was reduced to its present dimensions in consequence of the Raja's troops having fought against the British at Aliwal. The late Raja, Randhir Singh, rendered good service during the Mutiny in 1857, and afterwards, in 1858, led a contingent of his forces to Oudh. For this he was rewarded with territory in Oudh, embracing 850 square miles, containing 22,000 inhabitants, and he also received the title of *Raja-i-Rajagan*, or king of kings. A force of about 1,500 troops is retained, with a few guns and 200 cavalry. The Raja is entitled to a salute of eleven guns. A contingent from the Kapurthala State proceeded to the frontier during the last Afghan war, 1878-80.

JALANDHAR.

The country around Jalandhar has always been celebrated for its fertility. When the great Chinese traveller, Hwen Thsang, visited India, this was the capital of the Jalandhara kingdom; he stayed fourteen months at Chinapati and four months in Jalandhar, and then crossed the Sutlej in the autumn of 635 A.D. He estimated the dimensions of the kingdom at about 167 miles from east to west, and 133 from north to south, including thus the present state of Chamba on the north, Mandi and Sukhet on the east, and Sutaden on the south-east. Jalandhar is also mentioned by Ptolemy, under the name of *Kulindrine*. The descendants of the ancient rulers of the kingdom are now to be found in the chiefs of the small hill states of Chamba, Kangra, and other places. These chiefs, who are Rajputs, have a longer genealogy than the Rajputana chiefs. They all affirm that their ancestors took part in the great war recorded

in the *Mahabharat*, on the side of Duryodham against the five Pandu brothers. At that time they held Multan; but after their defeat in this great battle, they retired to the Jalandhar *Doab*, under the leadership of Susarina Chandra, and founded the kingdom of Katoch or Traigartta; they also built a strong fort at Kangra. This was about 1,500 years before the Christian era, and from that period the dimensions of the kingdom do not appear to have decreased till the invasion of the Afghans, under Mahmud of Ghazni, about A.D. 1000.

The succession of invaders who followed in continuous order drove the Hindu rulers into the fastnesses of the hills, where they were comparatively secure; owing only allegiance to the Mughal emperors.

Jalandhar is mentioned in history as the seat of war, from A.D. 1421, to A.D. 1442; between its governors under the empire and Jasrat, a chief of a Rajput tribe. In 1811 it fell into the hands of Ranjit Singh, and was annexed to the British dominions after the Sikh war of 1845-46. The only remains of the ancient city are two tanks, called *Gupha* and *Brahmkund*. The modern city is composed of twelve *Mahallas* or *Kots*—each originally enclosed in a wall of its own. There are several important suburbs, distant a mile from the city, called *bustis*. The name attached to each *busti* denotes the tribe to which it belongs; all have been built at different periods, previous to 1500 A.D. They are inhabited by Afghans, Sayyids, Malliks, Rajputs, and others.

Jalandhar is 81 miles east of Lahore; there are two railway stations—one called the City station, the other three miles further on at the Cantonment. The population of the city is 31,200; the cantonment was built in 1846 on the annexation of the Jalandhar *Doab* to British India; it covers an area of $7\frac{1}{4}$ square miles; with a population of 9,500. The cantonment usually contains one European regiment, one battery of artillery, one regiment native infantry, and a small detachment of native cavalry from Ambala.

The Jalandhar or Bhest *Doab* is the space, as the word implies, between the two rivers, Beas and Sutlej, and contains an area of about 400 square miles. The country around is very fertile and covered with groves or *topes* of mangoes and other fruit-bearing trees.

The town of Hoshiyarpur, about thirty miles north-east of Jalandhar, and five miles from the base of the Siwalik hills, is built on the bank of a mountain torrent, in a very pretty situation, well wooded, with the Himalayas in the background. It contains about 21,400

inhabitants, consisting of an equal number of Hindus and Muhammadans.

The Hoshiarpur district formed a portion of the ancient Rajput kingdom of Katoch. It was divided between the Rajas of Jaswan and Ditarpur at the time of the first Muhammadan invasion, and the Hindu Rajas retained possession until the Sikhs came in 1759. These gradually encroached upon their neighbours until the whole country ultimately became subject to Ranjit Singh. In 1846, on the close of the first Sikh war, Hoshiarpur, with other districts, was ceded to the British; pensions were granted to the representatives of the ancient Rajas. But they considered that their states should have been restored to them, and the discontented chiefs were ripe for rebellion on the outbreak at Multan in 1848. Along with the Kangra Raja they took the field against the British, but the revolt was suppressed without much difficulty. The Rajas were taken prisoners, their estates confiscated, and they themselves deported to other parts of India, where they enjoy pensions from the British government.

Hoshiarpur is the centre of a large trade in sugar, grain, and tobacco, and is famed for its beautiful carved and inlaid work, also for lacquered wood, glass, pottery, and the manufacture of cloth.

The city is said to have been founded in the early part of the fourteenth century. The Sikhs maintained here a large cantonment, which was kept up for some time after the annexation of the Punjab.

About fifty miles from Hoshiarpur is the sacred Sikh town of Anandpur, founded by Guru Govind in 1678. It stands at the foot of the Nin Devi Peak, on the left bank of the Sutlej. This place is the headquarters of the fanatical *Akalis*, and of the *Sodhi* family, the descendants of Guru Ram Das. The population is 6,000, chiefly Sikhs and Hindus. During the year a number of religious fairs are held, which attract an immense concourse of people. The *mela* at Mukeriari is usually attended by about 50,000, and those held at Achintpurni draw from 20,000 to 60,000. The descendants of Baba Nanak, the founder of the Sikh religion, still reside at Una, in the vicinity, and are known as the *Bedi* family. The head of the clan, Bedi Bikrama Singh, of Una, headed the rebellion against the British in 1848, and so lost his estates.

KANGRA.

The district of Kangra, part of the Jalandhar division, consists of three portions. The first is Kangra proper, comprised in the Sub-Himalayan country, exclusive of Bangahal, and covering an area of 2,725 square miles; secondly, Kullu and Bangahal, mid-Himalayan, covering an area of 1,934 miles; and lastly, Lahoul and Spiti, in Thibet, containing an area of 4,410 square miles. Kangra is separated from Kullu, Spiti, and Lahoul by the southern of the two main Himalayan ranges, which preserve a parallel course all along. At the north-west corner of Kullu a branch of the mountains running 15 miles in a southerly direction separates Kullu from Bangahal, divided here into two branches; one, continuing its southerly course, separates Kullu from the Mandi State, and terminates on the river Beas; the other, turning westwards, called the Dhaola Dhar, separates Kangra from Chamba, and terminates on the southern bank of the Ravi, near Dalhousie. These three parallel ranges, with the transverse range, form four basins in which rise the four great rivers—the Beas, the Spiti, the Chenab, and the Ravi. The Spiti runs through the Spiti district, and joins the Sutlej in the native state of Basahir; the Chenab and Ravi rise in Lahoul and Bangahal respectively; the Beas rises at Rotang, in the mountains north of Kullu, flows 50 miles to the southward, then turning abruptly westward, receives the drainage of the Kangra valley and passes on into the plains of the Punjab.

Kangra proper has an average length of 80 miles and breadth of 36 miles, the average elevation about 3,000 feet; the fort so called stands 2,494 feet above sea-level. On the north side is the Dhaola Dhar, a colossal range of mountains, rising to an elevation of 16,000 feet. The scenery of Kangra has been described as especially possessing "sublime and delightful contrasts. The valley is a picture of rural loveliness and repose; it is irrigated by numerous streams; interspersed with homesteads amidst groves and fruit trees, and in the background are lofty mountains with oak forests on their sides, above them pine trees, and above all the eternal snows and masses of bare granite, on the southern slopes of which the snow cannot rest."

The Kangra valley was formerly the possession of the Katoch family of Rajputs, to whom the country was given at a very early period of Indian history, perhaps as far back as fifteen centuries before the Christian era. From that time up to the seventh century of the Christian era, Jalandhar was the capital of the kingdom of Kangra. After this period the

kingdom seems to have been at different times divided into smaller states. At the time of the invasion of India by the Muhammadans, Kangra was probably an independent power, and it maintained its independence for five centuries afterwards. But when the Muhammadan power was established firmly at Delhi, all the hill states lost their independence. Mahmud of Ghazni, A.D. 1009, after defeating the Hindu Rajas at Peshawar, made an attack on Kangra, took the fort, and plundered the great Hindu temple dedicated to Devi, taking away a very large quantity of gold, silver, and jewels. The celebrated golden image was sent to Mecca, where it was trodden under foot by the faithful. The Hindus afterwards regained possession of the fort, and held it till A.D. 1360, when the Raja surrendered to Firoz Shah Tughlak; it was restored to him together with his dominions. Two hundred years later the fort was taken and permanently occupied by the emperor Akbar. But the Rajputs were very troublesome to the emperors at Delhi from time to time, and several expeditions were sent against them.

The town of Kangra, anciently known as Nagarkot, is built on the slopes of a hill on either side of the Ban-Gunga torrent. It has a population of 6,000, chiefly Hindus. The section on the north slope is called Bawan.

The emperor Jehangir visited the town, and one of its gates is called the Jehangiri Darwaza. He constructed the beautiful garden of Ruh Bagh in the Juswan Dun, on the road from Hoshiyarpur to Kangra. The beauty of the valley so pleased him that he resolved to build a palace there; it was commenced, and the site is now shown near the village of Gargari. The superior attractions of Kashmir, however, which were afterwards discovered, led to the abandonment of Kangra as a royal residence in the summer months.

The fort, to which great local prestige attaches, is situated about 150 feet above the Ban-Gunga, near its confluence with the river Beas. It is about three miles in extent. The sides of the hill are very precipitous, and masonry and ramparts protect the more exposed parts. European engineers would probably make it impregnable.

The vigorous rule of the emperor Shah Jehan reduced the Rajas of the hills to the condition of tributaries, enjoying a good deal of power, and possessing the privilege of building forts and making war on one another. The last of the Katoch family who reigned as Raja at Kangra was Sansar Chand, who succeeded in gaining possession of the renowned old fort in 1784. He was very ambitious, and

sought to extend his dominions on every side ; but in 1803 he had to contend against Ranjit Singh, who was then becoming an important power in the Punjab. Defeated by him in the plains, Sansar Chand turned his arms against Kahlur ; but the Raja of that little state called in the Ghurkas to assist him. They defeated the invader, but could not take his fort. A period of anarchy followed, both parties plundering the country in turn ; till at last Sansar Chand asked Ranjit Singh to help him. The required assistance was given, and the Ghurkas were defeated ; but Ranjit Singh, though he had promised to allow Sansar to retain his dominions, gradually encroached upon them. The old Katoch Raja eventually surrendered the fort and lost his kingdom for ever. It was annexed by Ranjit Singh, who offered the dispossessed sovereign a *jagir*, but Sansar Chand refused to accept it, and supported himself by a revenue of Rs. 20,000, which he had assigned for the support of his female household ; this property Ranjit Singh left untouched, and it forms the *jagir* of Raja Shamsher Singh, the present representative of the family. Sansar Chand died in 1824. At this time all the small hill states fell one after the other into Ranjit Singh's hands. After the defeat of the Sikhs and at the annexation of the Punjab, the fort of Kangra stood a siege, and the valley, including the Jalandhar *Doab*, and the hills between the Sutlej and the Ravi, came under British administration.

The forests in Kangra are valuable and extensive, covering 300,000 acres, or one-fourth of the cultivable area. Slate is also found of very superior quality at Dharmsala and Nirivana. The forests abound with large game of all descriptions except the tiger, which is only occasionally met with, straying probably from the foot of the hills beyond the Sutlej ; leopards, bears, hyænas, wolves, and various kinds of deer are common. The white or snow leopard, a rare species, is to be met with. Game birds are extremely abundant.

The population amounts to about 730,900 ; eighty-five per cent. of this number reside in Kangra proper. There are nearly 690,000 Hindus and Sikhs, and only about 40,000 Muhammadans. The Rajputs number 92,900. There are several distinct tribes and clans of the old ruling families ; amongst those the Rattis and Giraths of Tartar descent, both cultivators. The former are found on the hills and the poorer uplands ; the latter on the level and irrigated tracts ; each tribe adheres strictly to its special locality.

The route by road to Kangra commences at Jalandhar,

thence to Hoshiarpur, twenty-three miles, about four hours by horse-*dak*; for the remainder of the journey *dooly-dak* must be used. There is a *Dak* bungalow and encamping ground at Hoshiarpur, fifty-eight miles from Kangra. Here the road divides—one branch leading to Dharmsala, and the other to Palampur and the tea plantations. A large fair is held at Palampur, established by government with a view to foster trade with India and Central Asia; it is attended by a number of merchants from Yarkand. There are in all four halting places, with *Dak* bungalows and camping grounds. Dharmsala, where there is a *Dak* bungalow at an elevation of 6,111 feet, lies sixteen miles from Kangra.

From Kangra to Kullu and Spiti there are two routes—one through Baijnath, Badwani, over the Bubu pass, about 10,000 feet above sea-level to Sultanpur. This has altogether eight halting places, each about eleven miles from the other, making a total distance of 91 miles. There is a *Dak* bungalow at Sultanpur.

The second route, over the Dulchi pass, called the old Mughal route, runs over the same ground as far as Dalu, twelve miles beyond Baijnath; thence it traverses Fatakal, Jugra, Kupra, and the Dulchi pass, about 6,000 feet in height; thence to Bajaora and Sultanpur; altogether nine halting places from Kangra, and a distance of 100 miles.

Some native practitioners of this part, called *Khangars*, have attained a degree of celebrity for the skill with which they remove, as far as is possible, the unsightly appearance caused by the loss of part of the nose. A jealous husband frequently bites off the end of his wife's nose, producing permanent disfigurement. The *Khangars* have performed several skilful operations in correcting this mutilation. Mr. Baden Powell describes the process in his able book on the Punjab arts and manufactures, thus: "The patient is first laid down, and the surgeon with a lancet, or rather with a small razor, cuts a triangular piece of skin from the forehead, which he turns down and then dexterously and lightly twists just at the junction of the nose with the brow, so as to bring the right side of the skin in front; he lays this down over the nose, and having by dexterous manipulation and working drawn down the remainder of the original cartilage, so as to form a basis, he disposes of the new skin over the whole, and fixes it by strips of plaster and bandages." The result is a fine Roman or Grecian nose, according to order, probably an immense improvement upon the original shape.

The idea appears to have first occurred to the government authorities in 1827, that the slopes of the Kangra Valley Himalayas might be suitable for tea cultivation. The climate, flora, and geological structure of the tea districts of China have a remarkable resemblance to portions of the Himalayan range. It was not, however, until 1848 that action was taken, when two small plantations were established at Nagota and Bowarnah, in the vicinity of Dharmasala. The experiment proved so successful that when Lord Dalhousie examined the plantations in 1852 he gave authority to extend the area; and the estate of Holta, at the base of the Chamba range, consisting of about 5,000 acres, was included. In 1859 there were 800 acres under cultivation, bearing some 5,000,000 plants, and the produce was estimated at 26,000lb. of excellent tea, expected to realise Rs. 52,000, and when in full bearing as much as Rs. 150,000. The expenses only amounted to Rs. 16,000, leaving a large margin of profit. Besides this, vast quantities of seeds and plants were distributed gratis to the surrounding *Zamindars*, with the view of promoting the culture.

Since that time tea cultivation has extended immensely, and there are now large numbers of both Europeans and natives engaged in its production and manufacture; every year new gardens cleared.

There is no great difficulty attending the cultivation of the tea plant. After the ground is prepared, a few seeds are dropped into small holes, at regulated distances, in rows, and they soon germinate. Young plants require careful weeding. The most suitable soil is a light loam, with a fair admixture of sand and vegetable matter, lying on the slope of a hill. Too much moisture is injurious. To pluck leaves from the very young plants is detrimental, as it weakens them and renders them unproductive. The Kangra tea is of the finest quality and aroma, greatly esteemed both in India and England. In the Kangra valley alone there were, in 1876, over 10,000 acres of plantation, yielding 1,113,106lb., or 111lb. per acre, the value of which was probably only a little under £1,500,000. There are now 153,657 acres under tea cultivation in Assam.

Both black and green teas are largely exported to England. A great demand has lately sprung up in Australia, and to a small extent in America. Some quantity is purchased from the plantations by traders from Afghanistan and Central Asia, but they prefer the cheaper and inferior qualities.

The village of Bir, 28 miles from Kangra fort, is celebrated for its iron manufactures, and the quality is
 Bir. said to be equal to that of the finest English metal.

The district where the ore is found extends for fourteen miles along the valley of the river Ul, at the foot of the Dhaola Dhar range. The ore, worked at its out-crop in open quarries, consists of crystalline magnetic oxide of iron, embedded in decomposed and friable mica schists, of the same character as that from which the best Swedish iron is manufactured. The tests made show that the Kangra iron was stronger than the best English; it bore a pressure of 71,800 pounds to the square inch, against 56,000 pounds which the English iron sustained. But in consequence of the scarcity of wood, the want of communication in this remote district, and the limited amount of labour available, very small quantities of the ore are at present smelted. European capital is required, also engineering knowledge to obtain very large quantities of this excellent iron; at present not more than 100 tons per annum are manufactured.

Dharmsala is a pretty little sanitarium in the Himalaya, about 6,500 feet above sea-level, containing 4,800
 Dharmsala. inhabitants. It occupies the site of an old Hindu shrine and *sarai*, hence the name. The houses are scattered on the sides of a spur of the Dhaola Dhar, standing amidst scenery grand and picturesque. There is a small cantonment for troops invalided from the Lahore division, a neat little church, public gardens, assembly rooms, and the usual public offices. Lord Elgin, Viceroy and Governor-General of India, died here in 1863, and is buried in the churchyard, where a monument has been erected to his memory. Many pleasant excursions can be made to waterfalls and other objects of interest and beauty within a few miles of the station.

In the town of Jawalamukhi, about 20 miles from Kangra, there are some wonderful temples, from the floors
 Jawalamukhi. of which issue a number of jets of combustible gas, kept constantly burning by the Brahmans, and regarded as a manifestation of the goddess Devi. In the neighbourhood there are six hot mineral springs impregnated with iodide of potassium and common salt. This has been a famous place of pilgrimage for over 2,000 years; about 60,000 people attend at a great annual festival held in October. The shrine is beautifully ornamented, and it is supposed to possess great wealth from the many and costly offerings made by the worshippers. Ranjit Singh presented a gilt roof in 1815 to the largest temple.

SPITI.

Beyond the Kangra valley is the Spiti valley, bordering on Thibet. The Li, or river of Spiti, runs along its entire length; the valley is very narrow, and the mountains rise almost perpendicular from its banks to an elevation of 20,000, and sometimes 23,000 feet. The river descends very rapidly in a series of cascades. Villages generally are perched on spurs varying from 12,000 to 14,000 feet in height. The barren rocks are lined with beautiful red and yellow strata, and although entirely destitute of vegetation, form a striking contrast to the background of eternal snows in the distance and the clear blue sky overhead.

Spiti has at various times formed a portion of the Thibetan and Ladakh kingdoms. The Sikhs annexed or rather plundered the valley frequently, and as the inhabitants, although mountaineers, are very peaceful and unwarlike, they on each invasion burnt their villages, left their monasteries to be plundered, and fled to the inaccessible mountains.

After the first Sikh war, Spiti was ceded to the British; the object of this concession was to secure a road to the wool districts in Chinese Thibet.

Although the valley contains over 22,000 square miles, the population only amounts to about 3,000, chiefly Buddhists. They are pure Thibetans.

Polyandry was largely practised until very recent times. It may still be found obtaining here and there, but generally only the eldest son is allowed to marry; the younger become monks. In every village and upon the top of every hill there is usually an extensive monastery supported by tithes of grain voluntarily contributed by the people. Though they love peace and readily obey the law, chastity and sobriety are almost unknown among them.

The *Yak*, a variety of the cow species, is the principal beast of burden: the female yields a large quantity of excellent milk.

Lahoul is an outlying district of the Punjab, in the Himalayas, situated between Kangra and Ladakh.

Lahoul. The scenery is very wild; rocky precipices rise in rugged grandeur and tower above the line of perpetual snow. The peaks of Bára Lácha rise to a height of over 20,000 feet—the pass of the same name is over 16,000 feet above the sea-level. Glaciers and extensive ice-fields form an impassable barrier to the north.

The people of Lahoul are very enterprising, and have a considerable trade with Ladakh and the Chinese territories by means of pack-sheep and goats.

Four miles after leaving Jalandhar Cantonment the Eastern Beyn is passed. The railway bridge crossing this river is about 300 feet in length. It was entirely destroyed in the floods of August, 1878, and was rebuilt the next year.

The Beyn has its source in the Hoshiarpur district, and is known as the East or White (*Safed*) Beyn. It is swollen by a number of torrents from the Siwalik hills; for thirty-five miles it passes between the Hoshiarpur and Jalandhar districts, turns westward at Malakpur, follows a serpentine course through the plain, and joins the Sutlej four miles above the junction of the Beas with that river.

PHILLOUR,

On the right bank of the Sutlej, has a population of 7,200, the greater number Muhammadans; it was built by Shah Jehan, who selected a site then covered with ruins and mounds of brick, which supplied material for the *sarai*. The town fell into the hands of the Sikhs under Ranjit Singh in 1807. He kept a large number of troops here, and turned the *sarai* into a fort. The English took possession in 1846. The fort, which is rendered very conspicuous by its large barbican, was an important artillery arsenal and magazine up to the time of the Mutiny; the detachment then in garrison rebelled, and the cantonment was not reoccupied afterwards. The fort is held by a detachment of native infantry. In the time of the Sikhs, Phillour was considered the key of the Punjab. Its modern importance is due to the accident that this is one of the engine-changing stations of the Sindh, Punjab, and Delhi railway. Large depots of timber for sleepers are placed here.

About a mile after leaving Phillour, the Sutlej river is crossed by one of the largest bridges in India. It is 5,193 feet or nearly a mile long, constructed on wells with lattice girders similar to the Beas bridge. The length was originally $1\frac{1}{4}$ miles, but eleven spans have been removed from the east end. In 1872, and again in 1876, two piers were washed away.

The river Sutlej has its source in the holy lake of Manas Sarovara in Chinese territory, at the base of the Kailas mountains, 22,000 feet high. For 190 miles, until it is joined by the river Spiti, its course is most precipitous and passes through mountain gorges, terrific in their sublimity, some with heights of 20,000 feet on either side.

In its progress to the Indus the Sutlej is joined by the

Beas and Chenab, total length 850 miles. The *Mahser* or carp is found in its waters during those months of the year when the hill streams are too small and too cold to afford proper sustenance. During the hot season the *Mahser* migrates to the hill streams where the water is cool for breeding purposes. From their junction at Endressa to their confluence with the Chenab, the united stream of the Beas and Sutlej, 300 miles long, is called Ghara ; afterwards the river, to its junction with the Indus, is called Punjnad. The Sutlej is supposed to be the Hesudrus of ancient historians, and the Hypanis alluded to by Strabo. After receiving the collected waters of the Jhelum, Chenab, Ravi, and Beas, the Sutlej falls into the Indus nearly opposite Mithankot.

The native method of crossing the upper parts of the Rope Bridge. Sutlej is very peculiar. A rope consisting of several strands, made of the *baggar* grass, is thrown across the river, and slung from either bank on a stout post or tree. A hooked piece of alder hangs from it, to which two cords are attached, one secured on the right bank the other on the opposite side of the stream ; these cords pass through running hooks attached to the main rope. From the alder-hook an arrangement of cord depends ; the passenger thrusts either leg through a loop and holds on to the centre rope ; he is generally secured by a blanket or scarf passed round his body.

As the central rope has a natural curve, the alder-hook, released, descends rapidly enough to the centre of the stream. The men on the other side then begin gradually pulling the sling to which the passenger is attached up the opposite side, till the further bank is reached. These primitive swing bridges are called *karorus*, and are sometimes made of Yak's hair rope.

Europeans seldom attempt this feat unless in emergencies. On one occasion an officer had to remain a whole night hanging over the river. He had reached the centre of the stream when the rope broke which should have hauled him up the incline. Not till daylight was the unhappy man rescued from his perilous and uncomfortable position.

LUDHIANA

Is on the high southern bank of the Sutlej, eight miles from the present bed of the river ; the population is about 44,200, of whom nearly three-fourths are Muhammadans. The name of the town is derived from two chiefs of the Lodhi clan of Afghans, reigning at Delhi in A.D. 1480. In the possession of their family it remained till 1620, when it fell

into the hands of the Rajput Rais of Raikot, who retained it till expelled by Ranjit Singh at the end of the last century. In 1809 Ludhiana was occupied by the English; and retained as a cantonment up to 1854; a small detachment held the fort which lies to the north of the town. The shrine of a Muhammadan saint, named Shaikh Abdul Kadir-i-Jalani, is the scene of an important yearly fair, when Hindus, as well as Muhammadans, make offerings. Several Pathans, followers of the exiled royal family of Kabul, have made Ludhiana their residence since 1842. The head of these Pathans, who have greatly increased, is Shahzada Shahpur, for a few days nominal King of Kabul after the death of his father Shah Sujah; he is a pensioner of the British government with several of his family. The Kashmiris, who are numerous, have introduced the manufacture of shawls from *pashmina* wool; there is also a large trade in Rampur *chuddars* made from *Rampuri* wool, similar to the Amritsar manufacture, and in *daris* a checked and striped cotton cloth. The business of the town is considerable. The opening of the railway has made Ludhiana the centre of a large grain trade. There is a *Dak* bungalow and a *sarai*; a court-house and similar public buildings. The American Presbyterians have a very large mission, with church, schools, and a colony of native Christians. Ludhiana is the point of departure for Firozpur, eighty miles distant, the chief arsenal for Northern India.

Between Ludhiana and Firozpur lie the first battlefields of the British and the Sikhs, those of Mudki and Firozshah, fought in December, 1845, under Sir Hugh Gough; Aliwal, under Sir Harry Smith, in January, 1846; and Sobraon in the following month, under Lord Hardinge, the hardest fought battle in which British troops have been engaged in India, when the famous *Khalsa* army, the main support of the Sikh power, was completely defeated. In the second Sikh war, October, 1848, Lord Gough advanced from Firozpur, to win the battle of Chilianwala, and on 22nd February, 1849, a final victory secured Gujrat, after which the Punjab was annexed.

A most severe hurricane visited Ludhiana on the 20th May, 1846, causing great loss of life and the total destruction of the European barracks, which were badly built of unsound materials. About 210 souls, principally women and children of the 50th Regiment, were killed; most of the soldiers and husbands were in the field at the time, or the loss of life would have been much greater. The graves are in the cemetery to the west of the cantonments.

Although Ludhiana itself is, comparatively speaking, modern, some remains of great antiquity are found in its vicinity. Quite close to the town there are extensive mounds of a ruined brick-built city, known as Sunet. Fourteen miles away, stood the ancient Hindu city of Machiwara, referred to in the *Mahabharat*; but the importance of these places had long passed away even before the advent of the Muhammadans. Ludhiana has been mostly built of the prehistoric bricks obtained from the ruins of Sunet; they still bear the impress of three human fingers, the rude trade mark of those ancient days.

In 1445, the Sayyid dynasty conferred this district on the Rais of Raikot, a family of Rajput origin, who had been converted to Muhammadism in 1323. In 1620 the town of Ludhiana was added to the possession of the Rais, and it remained with them until the country fell into the hands of the Sikh Sardars. Ultimately it was taken by Ranjit Singh, and made over by him to Raja Bagh Singh of Jind. The Rais bravely resisted the Sikh encroachments, but although they called in the aid of the free-lance, George Thomas, all their efforts were unavailing. The last direct male representative of the family, Rai Alyas, died in 1802, and was succeeded by his mother. The *Ranee* was permitted to retain Raikot and some small estates surrounding, where her descendants still reside. Raikot is thirty miles south-west of Ludhiana, and contains a population of over nine thousand; more than one-half are Muhammadans and the remainder Hindus.

In 1809, General Ochterlony, as Political Agent, occupied Ludhiana. It was intended to be a temporary measure, but owing to various complications, a cantonment was established, and it remained until 1854.

Aliwal, nine miles west, on the left bank of the Sutlej, is famous as the scene of one of the battles of the first Sikh war. At the end of January, 1846, it was held by Ranjur Singh, who had crossed the river in force and threatened Ludhiana.

Sir Harry Smith gave battle on the 28th in order to clear the left or British bank. The struggle was desperate; three times the English cavalry charged through the Sikh troops, whom they ultimately succeeded in driving into the river, where large numbers perished; fifty guns were taken by the victors. Immediately afterwards the Sikhs evacuated all the strongholds held by them on the British side of the Sutlej, and surrendered the territory east of that river.

The Sikhs had a force of 24,000 men and 68 guns; the

British army consisted of 10,000 men and 32 guns : the latter lost 400 men, while it is computed that nearly half the Sikh force were either killed or drowned in the Sutlej.

MALER KOTLA

Is a small Muhammadan state: estimated area, 165 square miles; population, 71,000. The capital town bears the same name. It contains 20,700 inhabitants, and is distant 30 miles south of Ludhiana.

The ancestors of the reigning family came originally from Kabul, and held high office in Sirhind under the various Mughal emperors. In the eighteenth century, during the decline of the Delhi empire, they gradually became independent. Maler Kotla, being the only Muhammadan Cis-Sutlej state, and surrounded by Sikhs, was continually in a state of ferment.

Jamal Khan, the chief ruling in 1732, aided the commander of the Imperial troops in the Jalandhar *Doab* in an attack on the Sikh chief of Patiala; and again in 1761 Jamal Khan joined Ahmad Shah's governor, whom the Durani conqueror left in charge of Sirhind. The result was continuous feuds and skirmishes with the Sikh states, notably with that of Patiala, with varying success for nearly half a century. In 1794, the Sikh fanatics under Bedi Sahib Singh, the direct descendant of Baba Nanak, their first revered and famous Guru, declared a religious war against the cow-killing Muhammadans of Maler Kotla. The Nawab was defeated and fled to his capital, where he was closely besieged until relieved by the Maharaja of Patiala. A similar outbreak occurred so recently as June and July, 1871, which is alluded to under the heading Sanahwal.

The Nawab of Maler Kotla aided Lord Lake against Holkar in 1805. In the course of his wars, Ranjit Singh marched on Maler Kotla, and demanded a ransom of a lac of rupees. Mr., afterwards Lord Metcalfe, who was then in Ranjit Singh's camp, remonstrated, but without effect; in 1809, all the Sikh Cis-Sutlej states, as well as the Muhammadan principality of Maler Kotla, were taken under British protection after the advance of General Ochterlony.

SANAHWAL

Is a railway station ten miles from Ludhiana. Six miles from this station is the village of Bhainwalla, or The Kukas. *Bhaini* of *Kukas*, where some Sikh schismatics,

called *Kukas*, had their headquarters, and where also Ram Singh, their founder and leader, resided. In June and July, 1871, they rose and gave a great deal of trouble; they made two organised assaults on the Muhammadan butchers of Amritsar and Ludhiana, killing and wounding several.

The sect originated in 1847. Its adherents professed a stricter discipline and a higher aim than the parent creed. They remained quiet and orderly, and attracted little notice until 1862, when their great increase in numbers and political organisation called the attention of government. Their apostle, Ram Singh, was placed under surveillance; but as the sect remained quiet, and no proof of conspiracy was forthcoming, Ram Singh was granted his liberty after four years. In 1871, the attack on the butchers, already referred to, took place; and in January, 1872, a large body of *Kukas* attacked Malaudh, a town in the Ludhiana district, with the object of obtaining arms to enable them to assault the city of Maler Kotla.

They did considerable damage at Malaudh, and then proceeded to attack Maler Kotla. After a sharp conflict, in which a number were killed, the *Kukas* were repulsed, and fled to the jungle, where they were captured. The Deputy Commissioner promptly arrived, and after consultation with the native chiefs present, he determined to make a severe example of the *Kukas* engaged in this most unprovoked assault, so as to strike terror into the rest of the sect, who, it was understood, intended a general rising. The Deputy Commissioner therefore ordered all those concerned in the Maler Kotla affair to be blown away from guns, and this was duly carried into effect. The petty rebellion was thus most effectually stamped out, and the *Kukas* have given no trouble since. The promptitude and determination shown no doubt prevented a more serious uprising. It was generally regretted in the Punjab that the government did not uphold the Deputy Commissioner's action. He was severely censured, and obliged to retire from the service.

On approaching

DORAH

Station, the Sirhind canal is passed. It has been under construction for nearly ten years, and is not yet finished. The headworks of this canal are at Rupar, whence the supply of water is drawn from the Sutlej. It will pass through the Ambala, Ludhiana, and Firozpur districts; other branches will supply Patiala and Nabah,

terminating in the Sirsa and Karnal districts. Over £1,500,000 has already been expended on this great work.

Near Doraha there is a fine Imperial *Sarai* of the time of the Mughal emperors.

Doraha is connected with Rupar by a branch line, twenty-five miles in length, constructed by the Sirhind canal authorities for the conveyance of bricks, coals, and materials generally. It is not open for passenger traffic. Rupar stands about a mile from the left bank of the Sutlej, near the spot where that river emerges from the Himalayas. At

the end of October, 1831, this was the scene of an interview between the Governor-General Lord Bentinck and Ranjit Singh. The Sikh king first crossed on a bridge of boats, and afterwards received a return visit from the Governor-General on the right bank of the Sutlej. Ranjit Singh excelled in all manly sports, and at Rupar he entered the lists with his own *Sardars* and Skinner's horsemen in shooting at marks and cutting out tent-pegs at full gallop. On the 1st November both camps broke up, and took their march in opposite directions, after a week of great magnificence and display.

The population of Rupar is about 10,400, nearly divided between Hindus and Muhammadans. It is the headquarters of the staff engaged in superintending the construction of the Sirhind canal. There is a very large jail, and the convicts are employed on the canal works. Rupar was anciently called Rupnaggar, and is considered a place of great antiquity. There are two important religious fairs held here—one at the tomb of a Muhammadan saint, named Shah Khalil, attracting about 50,000 persons; the other is a Hindu bathing festival, held in April, on the banks of the Sutlej, when about 60,000 congregate.

NABAH.

The town of Nabah, the capital of the Sikh state of the same name, is about 20 miles distant from the railway station. The state is ruled by one of the three Phulkian princes of the same family as Jind and Patiala, but descended from Tiloka, the eldest son of the founder Phul. It contains an area of 928 square miles, with a population of 261,824.

Ranjit Singh, in 1807, endeavoured to annex Nabah to his dominion, but British interference prevented this, and General Ochterlony, who visited the country in May, 1809, formally placed the state under British protection. The Raja Jaswant Singh was a faithful ally of the English government, but his son, Raja Devendra Singh, who suc-

ceeded at the death of his father in 1840, secretly favoured the Sikhs in the first campaign of 1845, and was very dilatory in furnishing carriage and supplies. His conduct was so suspicious that at the close of the war an inquiry was ordered, which resulted in his deposition, and his eldest son, Bharpur Singh, succeeded to the *Gadi*, or throne. This chief rendered great aid in the Mutiny of 1857, and his distinguished loyalty was rewarded by extensive grants of land, valued at over one lac of rupees. A military force of about 2,000 men is kept up, with 22 guns. The Raja of Nabah is entitled to a salute of eleven guns.

SIRHIND.

This town is in the native state of Patiala, 23 miles north of Patiala, and 28 from Ambala. The Sirhind division, a large tract of country under the Punjab government, between the Himalayas on the north, and the desert of Bikanir on the south, has been repeatedly traversed by invading armies from the time of Alexander the Great. It has been in the possession of Hindus and Muhammadans, the latter under Mahmud, the Afghan Prince of Ghor, driving out the former A.D. 1192: the Musalmans retained possession until the Sikh outbreak, and eventually the country fell into the hands of the British, who rewarded the fidelity of the Rajas of Patiala, Jind, and Faridkot, by granting them an addition to their territory. The British possessions are the four districts of Firozpur, Ludhiana, Ambala, and Kaithal. The ruins of Sirhind are about a mile from the railway station, extending over several miles. Under the Mughal sovereigns, this was one of the most flourishing cities of the empire. It is said to have had 360 mosques, tombs, *sarais*, and wells. The Muhammadans bricked up alive in Sirhind the two sons of Guru Govind Singh, the chief of Maler Kotla alone protesting. When the Sikhs became masters of the country from the Sutlej to the Jumna, they totally destroyed the city, and their descendants still think it a meritorious act to take away a brick from the ruins and drop it into one of those rivers. It was prophesied that the ruins of Sirhind should be spread from the Jumna to the Sutlej. This has been literally fulfilled in the construction of the line of railway from the Jumna to the Sutlej, which was ballasted with bricks from this spot.

RAJPURA.

The walled town of Rajpura contains 3,100 inhabitants, and adjoins the railway station. Here is a very large

sarai, or fortified palace, where the Mughal emperors halted on their way from Delhi to Kashmir. It is still in good order, now used by the Patiala State as a district court and jail.

Twenty miles from Rajpura is Patiala, the capital of the district of that name, the most important of the Sikh-protected Cis-Sutlej states. The Maharaja is the head of the Phulkian

Patiala. house, belonging to the Sidhu Jat tribe of Rajput origin, which comprises the ruling families of Patiala, Jind, and Nabah. The town was built in 1753 by Sardar Ala Singh, who may be considered the founder of the house. The state covers 5,887 square miles, and contains a population estimated at 1,467,400, with a revenue of about forty-six lacs of rupees per annum.

The history of this, like that of all the minor Sikh divisions, is one continuous detail of robbery and reprisal. When not engaged in repelling a common invader, the several rulers found constant and congenial occupation in feuds with the various surrounding petty states. As in the Scotch Highlands 150 years ago, cattle-lifting was considered a most honourable profession. The enthusiasm of the people for their own religion, and their hatred of the Muhammadan faith, gave a national dignity to their forays, such as, for a similar reason, cast a glamour of romance on many of the doubtful expeditions made by the Scotch Jacobites under cover of the name of the exiled Stuarts.

The Maharaja of Patiala is descended from Rama, the second son of Phul, a *Chaudhri* or agricultural notable, who founded a village of that name in the Nabah territory, about the middle of the seventeenth century. The chiefs of Jind and Nabah are descended from Tiloka, the eldest son of Phul; the family is traced from Jaisal, a Bhatti Rajput, founder of the state and city of Jaisalmer, who settled in Nabah about the year 1180. One of his successors, named Saughar, distinguished himself under Babar at the battle of Panipat, and from this hero descended Phul, who obtained from the emperor Shah Jehan a *firman* granting him the *Chauthriyat*, so long held in the family. Phul when a boy received the blessing of the sixth Sikh *Guru*, Hargovinda, who, it is said, remarked: "His name shall be a true omen, and he shall bear many blossoms." He is the direct ancestor of the chiefs of Jind, Nabah, Ludhgharia, Bhadaur, and Malod, and numerous minor stocks. The chiefs of the Patiala families were engaged in various battles and struggles for power with the Delhi Imperial forces, as also with Ahmad Shah Durani and the Mahrattas. Ranjit Singh

had intended to annex Patiala, but an appeal was made to the English for protection, and his ambitious designs were defeated. During the Ghurka war in 1815, and the first Sikh campaign in 1845-6, as also in the Mutiny of 1857, the Patiala forces rendered valuable aid, and were distinguished by their loyalty to the British. The Maharaja receives a salute of seventeen guns; he keeps up a force of 4,600 infantry, 2,750 cavalry, and 109 guns.

Three miles before entering Ambala City the

GHAGGAR RIVER

Is crossed by a bridge of eight spans of 80 feet, resting on single wells.

The Ghaggar is the same as the *Drishadwati*, mentioned in the *Mahabharat* as one of the two divine rivers forming the northern boundary of the *Darma-Khsetra*, or Holy Land, the sacred region of *Kuru-Khsetra*.

The Ghaggar has its source among the Himalayan slopes in the Nahun district, and enters the plains above the town of Mani Majra, flows through the Ambala division, skirts the frontier of the Patiala State, waters the Hissar and the Sirsa districts, and is finally absorbed in the Bhatnair desert in Rajputana. It was once a stream of much greater importance, and a tributary of the Indus, which it joined below the junction of the five great rivers near Mithankot; the dry bed of its old course can still be traced far into Bahawalpur territory. Most of the water is diverted for irrigation purposes, hence the present small volume of the Ghaggar.

In 1193 A.D., between Karnal and Thaneswar, on the banks of the Ghaggar, Rai Pithora Chauhan, the last Rajput Hindu king of Delhi, and Samar Singh of Chitore, suffered a crushing defeat at the hands of Shahab-ud-din Ghori. The Chitore Raja was killed, and Rai Pithora was captured and slain, after which Delhi was stormed and occupied by the Musalmans. In this battle, Samar Singh's son, Kalian Rai, and a great number of the nobles and clansmen fell. The *Ranee* of Samar Singh immediately afterwards committed *sati*.

The river Ghaggar is well known to Simla travellers, many of whom have been detained on its banks for many a weary hour when it has been in flood from a fall of rain in the hills.

AMBALA CITY

Is surrounded by a large wall, and contains a population of 26,000. Its importance is due almost entirely to the large cantonment in its vicinity.

Although Ambala itself is modern, the surrounding district has been the scene of great events in the history of India, dating from the prehistoric days of the *Mahabharat*. It is situated between the rivers Ghaggar and Saraswati, where the first permanent *Aryan* settlement was made, and where the religion first took its present *Brahmanical* form. This is considered the Holy Land of the Hindus, and is visited by thousands of pilgrims from all parts of India.

The district of Ambala followed the fortunes of the adjoining country. It has been occupied and reoccupied by Rajputs, Mughals, Pathans, Mahrattas, and Sikhs during the last thousand years.

Ambala City was founded in the fourteenth century by an Amba Rajput; hence the name. Daya Kur, widow of Sardar Gurbaksh Singh, held possession previous to 1808, when she was ejected by Ranjit Singh, but afterwards reinstated by General Ochterlony. She died in 1823, when Ambala and the surrounding territory lapsed to the British government. Near the town are the Civil offices and treasury, the police lines, and the residence of the Civil Staff, a town-hall and central jail, a hospital and charitable dispensary, a government school, a wards' institute, an American Presbyterian mission school and chapel, and leper asylum.

AMBALA CANTONMENT.

Ambala Cantonment was laid out in 1843, and covers 7,220 acres. The shape is an oblong, running from north-east to south-west. The garrison consists of three batteries of artillery, a regiment of European and of native cavalry, and a regiment of European and of native infantry. The European lines and barracks are on the north-west and east, the native infantry on the south. In the centre is St. Paul's Church, a handsome semi-Gothic structure, capable of seating 1,000 persons.

There are two others, Presbyterian and Roman Catholic. In the Suddar bazaar is a small church for the accommodation of the native Christian population, and a mission church and school in connection with the American Presbyterian Society. Each division of the garrison has its

own bazaar and accommodation for native servants and camp-followers. The Suddar bazaar is large and well arranged, and contains a population of nearly 40,700; close by are the racecourse and the cemetery. Near the church and the Mall is a public garden with a band stand, and between the racecourse and the native cavalry lines lies Paget Park, which is well laid out, and ornamented with fine banyan trees.

The principal public buildings are the Masonic Hall, the Sirhind Club, situated on the Mall; the public library, the post-office, and the commissioner's *Kutcherry*, near Paget Park. There are three good hotels and a *Dak* bungalow. The cantonment was formerly flooded periodically by the overflow of the Tangri Nadi river; to prevent this a long *bund* was constructed, but since its completion the wells have dried up, and the gardens for which Ambala was remarkable have suffered considerably. New works are being constructed, which, it is believed, will supply all the water required for this favourite station.

In an extensive plain just outside the cantonments, Lord Mayo held a *Durbar* in March, 1869, on the occasion of Shere Ali's visit to India at the special invitation of the Viceroy and Governor-General. This *Durbar* proved to be of considerable historical importance in the subsequent relations between Afghanistan and the government of India. It took place a year after Shere Ali had established himself on the throne of Kabul, and led to the continuance of the policy called "masterly inactivity," commenced by Lord Lawrence in 1864, and terminated in the Afghan war of 1879-80, begun by Lord Lytton, who was Governor-General from 1876 to the spring of 1880, and concluded by Lord Ripon.

The hill portion of the Ambala district covers an area of about 100 square miles, and contains a population of 6,000. In this locality there are two curious lakes, situated in the extensive forest of Morni, about 2,000 feet above sea-level, and only a few miles from the town of Kotaha; a hill runs between them, but the water in these lakes is always on the same level, perhaps because they are connected by some subterraneous passage. The Hindus regard them as very sacred, and they have several shrines on the margin erected in honour of Krishna.

The people are a very industrious, simple race; polyandry exists in some of the remote villages. They are almost entirely Hindus, much attached to their homes, and they seldom visit the plains. The rights to their holdings are held most sacred; the owner may be absent for a hundred years

but he will be held in remembrance, and should his descendants return at any time, they can occupy the old possessions without question or remonstrance.

Kotaha was an independent state for three centuries before it was taken by the Ghurkas about the beginning of this century. After the first Sikh war it came under British domination.

In the hilly tracts a very curious custom prevails among the natives, which is graphically described by Mr. P. S. Melvil, C.S.I., in his settlement report for that district. He remarks :
 "Could the English hydropathists see these hills, they would adduce an argument for the propriety of their treatment in the method used with young children. Passing along the hill-sides, one occasionally sees a number of little cascades, one above the other, the water at the mouth of each passing along a narrow bamboo duct, and then falling some $1\frac{1}{2}$ to 2 feet. These have been arranged by the village women, who every day in the hot and cold weather, take their young children, during the sunny hours, and put them to sleep under the cascades. A pillow is made of dried grass, and the head is so placed, that the stream of water shall fall on the region of the brain. The mothers sit watching their children all the time. In the cold season, the time devoted to this penance is shorter; but in the hot weather, the operation is commenced at about ten o'clock in the morning and continues till evening. It is said that children not subjected to this treatment generally die. The benefits derived are steady bowels, healthy eyes, free action of the throat, and a less inclination to small-pox. There can be no doubt of the efficacy of the system, for otherwise the people would not go to such excessive trouble. There seems to be some great heat in the constitution of these hill people, which needs an antidote, or else their natures are incapable of bearing the heat of the climate."

Sirmur or Nahan, a Sub-Himalayan native state, 35 miles north-east of Ambala, contains an area of 1,000 square miles, and a population of 112,400; most of this territory lies in the basin of the Jumna. On the northern frontier stands the Chaur peak, nearly 12,000 feet high; the summit is composed of huge tabular masses of granite.

This immense peak is easily recognised from the railway, its sides clothed with *deodars*; rhododendrons and beautiful ferns grow luxuriantly. Snow is always to be found in its deep crevices all through the summer months.

The general elevation of the district is about 2,000 feet. The Siwalik range forms one of the boundaries, and is very rich in the fossil remains of large vertebrate animals. The great royal forest of Raja Ban in the north-eastern angle of the *Dun* yields fir, oak, rhododendron, horse chestnut, and valuable *sal* timber. Herds of wild elephants roam about; tigers, bears, leopards, and hyænas abound; flocks of wild peacocks are very numerous, and from superstitious motives they are never molested.

Copper, lead, and iron are obtainable, but they are only mined in small quantities. Extensive quarries of salt exist.

Sirmur has been ruled by Rajput Rajas for two thousand years, although their sovereignty was occasionally interrupted by inroads of Musalmans and Ghurkas. Raja Shamsher Prakus, the present ruler, born in 1843, has been created a K.C.S.I.; he receives a salute of seven guns, and maintains a small force of 530 infantry and 120 cavalry, with 10 field guns. The inhabitants are considered to be of pure Aryan descent, nearly all Brahmans.

AMBALA TO SIMLA.

Starting from Ambala by *dak gari* for Simla, the distance is 95 miles by the cart road; by the old road it is 80 miles: travellers can leave the train at the Cantonment or City station. The road on to Kalka, 37 miles, is wide, well metalled, and shaded by trees the greater part of the way. The horses are changed every four or five miles, and now that the postal department has entire charge of the *dak*, no delay or difficulties are experienced. The horses are in good condition, carriages in fair order, and a very reasonable speed is obtained.

The river Ghaggar and other minor streams are crossed before reaching Pinjore. The latter is an old Pinjore. *sarai* at which the Mughal emperors rested when travelling from Delhi to cooler climes in the Himalayas. It is now converted into a garden and summer pleasure-house, belonging to the Maharaja of Patiala. The gardens are well kept, tastefully laid out in the Oriental style, and worthy of a visit.

A few miles further on, Kalka is reached, where the *dak gari*s are changed for the hill *tonga*, but phaetons now ascend the hills occasionally.

From Kalka there are two routes to Simla—one called the old road, by Kasauli and Subathu, is only adapted for

foot passengers, *doolies*, horses, or cattle; the distance by this route from Kalka to Simla is 43 miles. The stages are :—

Kalka to Kasauli	...	...	...	...	9 miles.
Kasauli to Kakarhatti	...	...	...	...	12 „
Kakarhatti to Saire	...	...	...	...	11 „
Saire to Simla	...	...	...	...	11 „

There are several hotels at Kalka and Kasauli, and *Dak* bungalows at most of the other stages. Ponies can be procured at Kalka, as also *jampans* or *doolies*. By pony, the journey can be performed to Simla in eight hours; by *jampans*, twenty hours are usually required.

Kasauli is one of the principal sanitarium for troops in the Punjab. In the hot season a number of visitors also take up their residence here, to avoid the great heat of the plains. The range of hills on which Kasauli is situated, at an elevation of 6,322 feet, is termed the Sub-Himalayan range. Splendid views are obtained in the direction of the plains towards Ambala, where the prospect is only bounded by the horizon. The Sutlej, on a clear day, may be seen winding its serpentine course from Rupar to Ludhiana, shining like a silver thread, while to the left the Jumna is easily discernible. Looking towards Simla, the highest peaks of the Himalayas, covered with everlasting snow, form a suitable background to a magnificent picture.

The Thakur of Bija receives £10 per annum as compensation for the lands required for the Kasauli cantonment. This petty princelet has a state consisting of four square miles and 1,160 subjects, with a revenue of Rs. 1,000 a year. He keeps a military and police force of twenty men.

The other road from Kalka to Simla, fifty-eight miles, is called the cart road, and is more circuitous than that by Subathu. After leaving Kalka, it skirts the foot of the Kasauli and Sanawar hills. On the latter a large school for the orphans of soldiers was established in 1852 by the late Sir Henry Lawrence. Ordinarily from four to five hundred children are educated here.

Dughshai is next passed, ten miles from Kalka. This military cantonment, at a height of 5,000 feet, was established in 1842; it is generally occupied by one European regiment.

To the left, across the valley, twelve miles distant, may be seen the sanitarium of Subathu, occupying the table-land at the extremity of the Simla range. It stands at an elevation of 4,500 feet above the sea, and has been held as a military post since 1815-16, when it was ceded to the British on the

close of the Ghurka war. There is a branch of the American mission here, which supports a leper asylum. Solon is next reached, thirty-one miles from Simla, a small cantonment. The site was acquired for a rifle range in 1863. The troops, seldom exceeding two or three companies, occupy wooden huts. There is a very comfortable *Dak* bungalow at Solon, where travellers generally break the journey by resting for the night. It should be mentioned that at Dharmpur, fifteen miles from Kalka, and Khiari Ghat, sixteen miles from Simla, are also rest-houses.

Simla is the summer residence of the government of India. On that account it is the most fashionable, as it is one of the most beautiful, of all the hill sanatoria in Hindustan. It lies on the outer or Sub-Himalayan range, running parallel to the central Himalayas, at an elevation of over 7,000 feet. The hill principally occupied by Simla was ceded to the British in 1815-16, at the termination of the Ghurka war.

Two or three temporary cottages were erected in 1819-21, but not until 1822 was a permanent house built. Officers from Ambala and neighbouring cantonments quickly followed this example. By 1826 the new settlement had acquired a reputation for salubrity and a cool and temperate climate.

The first Governor-General to visit Simla was Lord Amherst, in the hot season of 1827, after his triumphal progress through the North-west Provinces, on the successful conclusion of the Bhartpur campaign.

This was the beginning of its prosperity. For a few years it was occasionally visited by the supreme government; but the exodus from Calcutta to Simla of the viceroy and the members of the government, with their numerous retinue of clerks and servants, soon became a regular occurrence. This annual migration was only officially recognised on Lord Lawrence's accession to the viceroyalty.

The growth of Simla was consequently very rapid. It had increased from 30 houses in 1830, to 290 in 1866. There is now an estimated population, in the season, of 16,000, of whom 1,600 are Europeans.

It is built upon a ridge running east and west, slightly of a crescent form towards the south, extending for six miles. Mount Jako towers above at an elevation of 8,000 feet, or 1,000 feet above the main level of the station. Simla is densely wooded and covered with *deodar*, pines, oaks, and rhododendron. The houses are chiefly clustered on the southern slopes of Jako.

SIMLA TO CHINI.

The road from Simla to Chini runs through sixteen stages, covering a distance of about 150 miles.

The following are the stages :

Simla to									
Fagu	...	...	...	...	...	...	...	10	miles.
Theog	...	...	...	...	...	...	...	6	"
Matiana	...	...	...	...	...	...	...	11	"
Narkanda	...	...	...	...	...	...	...	12	"
Kotgarh	...	...	...	...	...	...	...	10	"
Nirth	...	...	...	...	...	...	...	12	"
Rampur	...	...	...	...	...	...	...	12	"
Gaura	...	...	...	...	...	...	...	9	"
Serahan	...	...	...	...	...	...	...	13	"
Tarandu	...	...	...	...	...	...	...	15	"
Pynda	...	...	...	...	...	...	...	5	"
Nachar	...	...	...	...	...	...	...	7	"
Wangtu	...	...	...	...	...	...	...	10	"
Oorni	...	...	...	...	...	...	...	5	"
Rozi	...	...	...	...	...	...	...	10	"
Chini	...	...	...	...	...	...	...	3	"
Total	...	...	...	...	...	...	...	150	"

As far as Narkanda, the fourth stage, thirty-nine miles out, the hills are about as high as those at Simla, and along their sides the road runs through fine scenery. At the Narkanda *ghat*, 9,000 feet in height, the Sutlej valley comes into view, with the snowy range beyond. The Sutlej valley has been described as having a very gloomy aspect. Some imaginative travellers have regarded it as "the valley of the shadow of death." Large forests of *deodar* are passed before entering the valley. The road crosses the Sutlej at Wangtu bridge, then ascends to Oorni, and continues to Chini at a height of about 9,000 feet, on the right bank of the river, from the opposite side of which the mountains rise abruptly to a height of 20,000 feet. At Narkanda there is a large bungalow, but the rooms are always likely to be occupied, as this is the terminus for parties from Simla who go out to see the snowy range, and they are well repaid for their exertions by the wonderful views on every side. Ten miles beyond Narkanda is Kotgarh, 6,700 feet high. The road runs through a forest of *deodar* and cedar, and of the two branches into which it is divided the one that runs off at Serhan should be taken, as it passes over at a high level and is shorter by two days' journey than the other, which descends into the hot valley of the Sutlej. At Kotgarh there is a station of

the Church Missionary Society, founded in 1840. Beyond Kotgarh, between Nirth and Rampur, the road passes through the territory of the Raja of Bashahr, whose capital is at Rampur. The population amounts to about 64,350; the revenue is about Rs. 50,000. The Raja, who is

Rampur. well known to Simla residents, maintains an army of 100 men, and pays an annual tribute of Rs. 3,950 to the British government. Rampur was once famous for its manufacture of the shawls or wrappers, well known as Rampur *Chaddars*, but they are now mostly made in Ludhiana and Amritsar. The wool of Rampur is exquisitely fine and soft. The town stands at the foot of a lofty mountain, on the left bank of the Sutlej, 138 feet above the stream. The Raja's palace is at the north-east corner of the town, and is built in the Chinese style, consisting of a number of buildings, with carved wooden balconies.

The road thence to Chini is well known, and little more need be said about it than to remark that the scenery throughout is extremely grand and beautiful—snowy peaks, villages, some on grassy plains and others on rocks, huge *deodar* and other trees, the river Sutlej rushing in roaring torrents, dangerous precipices, and above all a marvellously blue sky. The visit to Chini during the summer season is always regarded as the most delightful of all the trips that may be enjoyed at Simla.

THANESWAR

or Sthaneshwara, twenty-five miles south-east of Ambala, on the grand trunk road, is identical with the Sthanathirtha of the *Mahabharat*, with Ptolemy's Batan Kaisara and with Hwen Thsang's Sa-ta-ni-she-fa-lo, and is one of the most ancient and celebrated places in India. It is situated near the left bank of the Saraswati. The earliest authentic notice of the place is by the Chinese pilgrim, Hwen Thsang, in A.D. 634; it is intimately connected with the history of the Kaurava and Pandava brethren, and their predecessors, Raja Vena and Raja Prithu.

According to the *Mahabharat* this is the holiest place in the sacred region of Kuru-Kshetra, the scene of the *Satya Yuga*, where "Indra slew ninety times nine Vritras, and Kuru collected his hosts for an advance towards the Jumna, and where Bhiswara, the heroic leader, fell pierced with arrows like quills upon the porcupine, and was laid down to die upon an arrowy couch." Here Kuru, the ancestor of the Kauravas and Pandavas, spent his allotted time in ascetic

abstraction, and "Pururavas having lost his beloved Urvashi, met his celestial bride, sporting with four other fair nymphs in a lake beautiful with lotuses." The first Aryan settlement was established here, the ruins of Brahmarishidesha Dilipa's fort can still be traced, and the ground is hallowed by the sanctity of age. It has the place of precedence in Hindu pilgrimages.

For many miles surrounding Thaneswar the country is considered by the Hindus to be most sacred, and is named Dharma-Kshetra, or the Holy Land; local tradition ventures to affirm that in an adjoining pool called Kula-Prachin, Mother Ganges bathed to purify herself from the burden of sin with which millions had defiled her waters. There are many lakes and holy tanks about Thaneswar to which the Brahmans attach extraordinary virtues, which are visited by many thousands of pilgrims yearly. Mounds of ruin are scattered for miles, containing chiefly the remains of Buddhist *stupas* and monasteries.

One of the first Aryan settlements in India was in the tract between the Saraswati and the Drishadwati, the modern Ghaggar, with the capital city at Thaneswar, and, according to Manu, was called Brahmavartha. It was regarded as the Holy Land specially prepared and selected by the great God; it was also named the Madhya-desha, or Middle Land. The beauty of this region is frequently alluded to in Vedic poetry.

During the ascendancy of the Mughals, Thaneswar was often desecrated, and it fell into ruin; but on the decline of the Mughal empire and the advent of the Sikhs, many old shrines were restored, as well as new ones erected along the banks of the Saraswati. To the north of Thaneswar there are about forty shrines in a distance of five miles, and to each of these some startling Brahmanical legend is attached.

The holy lake of Thaneswar, called Kuru-Kshetra, is an oblong, about three quarters of a mile in length by one-third in breadth; in the centre stands a small island connected with each bank by a causeway. This lake is visited by thousands of pilgrims during eclipses of the moon, when the waters from all other holy tanks are believed to mingle with the sacred Kuru-Kshetra, and then is the time for the bathers assembled to obtain the concentrated merits of bathing in all the sacred waters; half a million of devotees have been known to attend.

Originally there were several shrines, said to have been erected by the tolerant Akbar; but the whole place was

demolished by the image-breaker, Aurangzeb, who built a castle on the ruins, which he named Mughal-para, and garrisoned with soldiers to fire upon the Hindu pilgrims who attempted to bathe in the holy lake.

The appearance of Thaneswar, surrounded with the ruins of ages, is desolate in the extreme. The modern town is built on two ancient mounds, and contains about 6,000 inhabitants, chiefly Hindus. In the centre still stands an old ruined fort, about 1,200 feet square. The original city is supposed to have been four miles in circuit; the remains of towers and bastions still indicate the boundaries.

At Taraori, or *Tilouri*, near Thaneswar, Muhammad Shahab-ud-din, sultan of Ghor and Ghazni, defeated Rai Pithora, sovereign of Delhi and Ajmir. The Hindus suffered great slaughter. Rai Pithora was made prisoner after the fall of Lal Kot fort, near the Kutb, at Delhi, which he gallantly defended to the last; he was afterwards put to death. Mahmud of Ghazni sacked Thaneswar in 1011, put the inhabitants to the sword, and carried away immense treasure. He took from the great Chakra-tirath temple the large golden image of Vishnu, or Lord of the Discus, and sent it to Ghazni to be trodden under foot. The image was so named from the *Chakra*, or discus, hurled by Krishna at Bhishma Bhimsa, or Bhim, which fell on this spot. There are Muhammadan remains of a *Masjid* and some tombs; the former has beautifully fluted *minars* with alternate angular flutes like the Kutb Minar, near Delhi; these buildings date from the time of Firoz Shah Tughlak about the end of the fourteenth century. There is a large village on a high mound south-east of Thaneswar, called Amin, where Aditi is said to have seated herself in ascetic abstraction. Here she gave birth to *Suryya*, or the Sun. The women in the vicinity who desire male children pay their devotions at the temple of Aditi on Sunday, the day the sun was born. Pehoa, or Prithudaka, fourteen miles west of Thaneswar, is also considered very sacred.

Entering the city by the *Tahsil*, the fort is passed, formerly a massive building, now in ruins; adjoining it is the *Madrassa*, where Muhammadan and Hindu children learn Gurmukhi and Persian. Between the fort and the *Madrassa* stands the beautiful marble mausoleum of Shaikh Chillie, the author of some of the most popular moral tales, allegories, and ballads. The site of this mausoleum was originally occupied by a temple of Siva, razed to the ground by the Muhammadans; Shaikh Chillie's tomb was afterwards used by the Sikhs as a temple in which

the *Granth* was read. It is one of the most graceful of Muhammadan tombs next to the *Taj*, built of pure marble. The dome is surrounded with small *minars* or columns, and the doors and windows are filled with marble, open or fret-work. The Sikhs took a portion of the marble away to Kaithal.

The Saraswati flows close by the town. It is almost dry in the winter, and is full of *chatties* containing the ashes of those who have been cremated.

Thaneswar was a place of great prosperity at one time, and had fine streets paved with bricks; the houses are all *pucka* built, and there are hundreds of shops mostly empty. The city is infested with thousands of monkeys. The yearly flooding of the country round by the waters of the Saraswati, renders it unhealthy, and the population is fast decreasing.

In 1832, the Governor-General issued an order that no fish, horned cattle, or peacocks, were to be killed in Thaneswar and the surrounding districts. This order was signed in 1832 by Sir G. Clarke, Political Agent, Ambala. It was reissued in 1843 by Sir Henry Lawrence, and reads as follows :—

The Brahmans of Thaneswar having presented a petition to the Governor-General, that the fish in the surrounding districts, which are all places of *thirath* or pilgrimage, may not be caught, the trees destroyed, nor horned cattle slaughtered at this place. His Lordship, in consideration of the great sanctity in which Thaneswar is held by the Hindus, has been pleased to direct that travellers be enjoined to regard the wishes of the Brahmans in the above-mentioned respects, and as far as possible in all others touching their prejudices.

(True Copy.)

(Sd.) H. LAWRENCE,
25th February, 1843.

(Sd.) G. CLARKE,
10th January, 1832.

KARNAL,

On the grand trunk road between Delhi and Ambala, is seventy-five miles from the former and forty-eight miles from the latter. It was for some years the British frontier station, and a strong force of troops was kept here; but on the gradual extension of British power towards the Sutlej and the Punjab in 1841, it was abandoned in consequence of its great unhealthiness, and ceased to be a cantonment. Karnal stands on a slight elevation, above the old bed of the Jumna; this river, however, now flows seven miles eastward. The population is about 23,150, of which two-thirds are Hindus.

Karnal is a walled town forty-three miles off the line of railway, and since its opening the trade of the town has fallen off considerably. It still has a considerable manufacture of cloth, blankets, and shoes. The Civil station occupies the old site of the cantonment to the west. There are the usual public offices, court-house, treasury, *tahsil*, police-station, *Dak* bungalow, church, town-hall, several *sarais*, schools, and charitable dispensaries. The station is situated on the old Western Jumna canal, a winding natural channel, beautifully wooded, presenting a marked contrast with the naked straightness of its modern rival some two miles to the west. The surrounding country is well wooded and covered with luxuriant grasses and reeds. Splendid sport may be obtained, there being plenty of black buck, *nil-gai*, water-fowl, etc.

Karnal is a very ancient place, and according to the *Mahabharat* was founded by Raja Karna, the great champion of the Kauravas. Every stream and river is connected with the sacred legends and mythical tales of the first Aryan colonists of Hindustan. Karnal has been often stormed, and has frequently changed owners. The Sikhs several times plundered the city about the middle of the eighteenth century. The Mahrattas, and the celebrated adventurer, George Thomas, also occupied the town in 1795. At the break-up of the Mughal dynasty, Karnal was bestowed, in 1803, by Lord Lake upon Nawab Khan Pathan, whose family still enjoys its revenue.

Here, in 1739, a great battle was fought between Nadir Shah and Muhammad Shah, the emperor of Delhi, when the latter was defeated. Respecting this battle, the following particulars are given by Tieffenthaler, a German traveller, who may be regarded almost as an eye-witness: "Sadat Khan, the Viceroy of Oudh, and his nephew, Sher Jung, commenced the attack on the Persian army, and maintained it for six hours with such spirit and vigour that about 5,000 horsemen fell on each side. At this juncture, the two chiefs having come together to consult on the best manner of pressing the attack, the elephants on which they were seated commenced fighting with such fury, that they could not be parted. That of Sadat Khan having taken to flight, was pursued by the other, and both, in their ungovernable career, rushed into the Persian camp, where the two commanders were, by the order of Nadir Shah, taken prisoners unhurt. Khani Dowran, the commander-in-chief of the forces of Muhammad, now advanced at the head of the main body of the army, which, being taken in flank by a

division of 20,000 Persian matchlockmen and musketeers covertly posted amongst the houses and orchards of the neighbouring town of Kunjpura, was routed with great slaughter, their leader himself being mortally wounded."

There are remains of what were at one time splendid mansions in Karnal, particularly two large palatial buildings, which previously belonged to Generals Ochterlony and Adams.

Just outside Karnal is the tomb of Shah Sharfud-din-Boctli Kalandar; it is a fine building. Both Karnal and Panipat claim to be the burial-place of the saint, but the *Muzawars* say that he was actually buried at Karnal.

The old garrison church has been pulled down all but the tower, and the bricks have been used in the construction of the jail.

PANIPAT

Is a large town, surrounded with a wall and ramparts, fifty-three miles north of Delhi, and sixty-five south-west of Ambala, on the grand trunk road. Its vast antiquity dates back to the period of the war between the Pandavas and the Kauravas, when it formed one of the well-known *pats*, or *prasthas*, demanded by Yudishthira from Duryodhan as the price of peace. The country around is very fertile and highly cultivated. Panipat contains many temples, tombs, and *Masjids*; their white domes and pinnacles are seen at a considerable distance. The population amounts to 25,000, three-fourths Muhammadans, and the remainder Hindus. Previous to the opening of the railway, Panipat was a great centre of trade, and its two large *sarais* were always full of produce, in transit between Delhi and the Punjab, Afghanistan, Central Asia, and Persia. It is still a place of considerable importance; the manufactures consist chiefly of silver-work, glass, and brass-ware. The glass is sent to all the principal places in India for ornamentation and inlaid work.

Often has the fate of India been decided in the vicinity of Panipat. Here, in 1526, Babar, with 12,000 veterans defeated Ibrahim Lodi, the Pathan king of Delhi, whose army is said to have consisted of 100,000 men and 1,000 elephants; Ibrahim and 40,000 men were left dead on the field. Babar afterwards ascended the throne of Delhi and established the Mughal dynasty. Ibrahim Lodi was buried on the spot where he fell by command of Babar, who on his deathbed regretted that he had not fulfilled his intention of erecting a tomb there. The tomb afterwards raised stands

three quarters of a mile to the north-west of the city. It is 36 feet square, approached on the west and south by flights of steps 15 feet high; the tomb, uncovered, is constructed of plain brick and *chunam*. It has been repaired lately by the British government, and the following inscription placed on one of the walls: "In this tomb lies the body of Ibrahim Lodi, the king who confronted Ghias-ud-din Babar in battle, and who was slain with his companions in A.H. 934. This tomb was repaired by the British in 1868."

In commemoration of the victory the Mughal prince directed a magnificent mosque to be built on the spot where his tent was pitched on the eastern side of the city; it is named Kabul Bagh. This building is one of the finest specimens of Muhammadan architecture; it is about 40 feet square, with smaller quadrangles adjoining. The mosque is surmounted by a magnificent dome, surrounded by twenty-six domes of smaller dimensions. It lies in ruins now, and some of the smaller domes have fallen in.

Thirty years later, in 1556, the great Akbar, Babar's grandson, asserted his claims to the throne of Delhi on the same battlefield against the Hindu General Hemu of the Afghan prince Sher Shah, who had driven the heirs of Babar from Delhi for a brief interval.

At the same place, on the 7th January, 1761, the Afghans, under Ahmad Shah Durani, and the Mahrattas, led by Sudashio Rao Bhao, fought a fierce battle. Ahmad Shah is said to have had 40,000 Afghans and Persians, 13,000 Indian horse, and 38,000 infantry, with 30 pieces of cannon. The Mahratta force amounted to 15,000 infantry, well disciplined, 55,000 cavalry and 15,000 irregular horse, and 200 cannons. After a sanguinary combat of some hours, superior generalship and valour prevailed, and the Mahrattas were utterly routed, their commander and nearly all their best troops were slain, either in the battle or afterwards during the pursuit. One mile south-east of the city two mango trees used to mark the site of the battle between Ahmad Shah and the Mahrattas; they have lately disappeared.

The large *sarai* or caravansarai, now in ruins, near the Delhi gate, was built by Nawab Roshun-ul-Dowlah, grand chamberlain of the household to Muhammad Shah. The fine mosque belonging to the *sarai* still stands, in a fair state of preservation.

In the centre of the city there is a celebrated shrine of a Muhammadan saint, named Shah Sharfud-din Bo Ali Kalandar, erected about 500 years ago. Close to it stands another tomb, which, as the *Muzawars* state, is that of

Mubarak Khan, a son of Ala-ud-din Khilji, emperor of Delhi. Six pillars of touchstone, each seven feet high, support the outer portion or verandah of the building, in which is the tomb. Here, tradition says, Hemu, the Hindu commander-in-chief of the Afghans, was publicly put to death after his defeat by Akbar. There are also two large Saraogi temples.

Panipat stands on the old bank of the Jumna, upon a high mound, consisting of the ruins and *débris* of ages. It is built of brick, and the streets are well paved. There are the usual public buildings, including *tahsil*, *thana*, *Dak* bungalow, and a *sarai*. The old fort occupies a high mound adjoining, but separate from the city.

SONPAT,

Ninety-three miles south of Ambala, twenty-five miles north-west of Delhi, with a population of 13,000—6,000 Hindus and 7,000 Muhammadans—is a very ancient town, and one of the *pats* referred to in the *Mahabharat*. It is said to have been founded by the earliest Aryan settlers, about 1500 B.C.

Sonpat is picturesquely situated on a small hill, evidently formed from the ruins of former cities. The Jumna once flowed by the walls, but now runs nine miles to the east. A terra cotta figure of the sun, found here by General Cunningham, is supposed to be twelve centuries old. There are several buildings of some antiquity. Indo-Scythian coins have been found in great abundance. A short distance north of Sonpat stands a mausoleum erected by Khizzer Khan, a Pathan, descended from the royal family of Sher Shah. The building is an octagon, surmounted by a spacious dome. Some beautiful and delicate carvings are sculptured on the front of the tomb.

Five hundred yards to the south of Khizzer Khan's is his sister's tomb, now converted into a rest-house for the government officials. It contains a full-length picture of Her Majesty the Queen Empress, with the following inscription :

Presented to Janida (Zamindar of Kylana) by Dr. Balfour, Mr. Thompson, and Miss Smith, in memory of the kindness they received in the Kylana village during their flight from Delhi, in May, 1857.

A memorial of this description, now almost historical, recalling the old Mutiny days, should find a place either in the Delhi or Lahore Museum.

There is a fine bazaar, well supplied with a variety of goods. In the middle of the town is an elegant temple,

belonging to the Saoragis, followers of Parasnath; and a very ancient fort, now in ruins, whence a large quantity of building materials have been taken.

Close to the fort and outside the city there is a *Masjid* of the time of Ghias-ud-din Balban. It is related by the *Muzawar*, a lineal descendant of the man originally placed in charge of the tomb, that an Arab merchant named Sayyid Nasir-ud-din, a great grandson of Murtza Ali, came to Sonpat in the year 145 A.H., with horses. The Raja of Sonpat threw obstacles in the merchant's way in disposing of the animals, and also persecuted him on account of his religion. Nasir-ud-din formed the bold resolution of punishing the king. He consulted with his companions, and attacked, defeated, and slew him, and reigned over Sonpat for many years. After his death he was buried in the city of his adoption.

In the compound of the *Masjid* there is a beautifully carved black marble tomb of Sayyid Yusuf, A.H. 884; there are also two gateways, said to have been built by Akbar and Muhammad Shah, who came to the throne 1556 A.D. and 1719 A.D. respectively.

One of the attendants of this tomb shows the following certificate :—

“Munshi Imdad Ali was a confidential servant of the late Nawab of Jhajjar. When his master was in extreme trouble and peril of his life, he stood by him and of his own accord shared his confinement, remaining with him till his execution. I like him for his fidelity to his master, and therefore gave him this note in the hope that it may somewhat avail him in his search for service.

“(Sd.) R. LAWRENCE,

“*Late in Political Charge Jhajjar Territory.*

“*Lahore, 9th April, 1859.*”

The Nawab of Jhajjar was executed for participation in the Mutiny at Delhi, 1857–58.

Three miles beyond

KESERI

Station, seven miles from Ambala Cantonment, is the Markanda river, crossed by a girder bridge of eleven spans, measuring in all 825 feet in length.

The Markanda river rises in Sirmur, and enters the Ambala district at Kala-aur, taking a south-western course. It receives the waters of several small streams, passes Thaska, and finally unites

with the Saraswati, a few miles above Pehoa. The character of the channel varies very much; in some places it is not

defined, and the water spreads far over the fields, leaving a valuable deposit, which is particularly suited to the growth of sugar-cane. The produce of these lands is the best in the district. In other parts of its course the banks are steep and high. The bed is sandy throughout, except close to the hills, where it is pebbly. During the rainy season some parts of the bed carry nine feet of water, but through the remainder of the year it is dry. Little or no alluvion and deluvion occur along it; but much sand is deposited, which during the dry season drifts to the eastward, destroys cultivation, and sometimes buries whole villages. The river often changes its course, and is fordable everywhere except when heavy floods come down. The grand trunk road crosses the Markanda by a bridge at Shahabad, and a ferry is established at the same place during the rains.

The river is much revered by the Hindus, and numbers of Brahmans make a living by the offerings they receive on its banks. Large quantities of water come down occasionally without warning and with great violence, causing extensive floods, carrying everything before them, and leaving dangerous quicksands everywhere. In the summer the dry sandy bed becomes so heated with the sun's rays, that passengers have been known to lose their lives in attempting to cross it barefooted.

Five miles beyond

BARARA

Station, the river Saraswati is crossed by a girder bridge of two 75 feet spans.

This river rises in the Nahan State, in the lower range of the Himalayas, enters the plains at Zadh Budri in the Ambala district, passes by the holy town of

Saraswati.

Thaneswar and the numerous shrines of the Kuru-Kshetra, passes through the Karnal, and presently disappears in the Patiala districts. In old times it joined the Ghaggar a few miles below Kaithal. It is a small and insignificant river, but is regarded by all Hindus as very sacred, and for this reason only is any notice of it required. Saraswati means "the River of Pools," its characteristic being a collection of pools of waters connected together, not a distinct channel like other rivers. On its banks the first Aryan settlement was made, as may be gathered from the pages of the *Mahabharat*.

The river loses itself more than once in the sands, but reappears again with little diminished volume at Thaneswar. The Hindus account for its disappearance by the following legend :—

"Saraswati was the daughter of Mahadeo, but her father one day in a drunken fit, approaching her with the intention of violating her modesty, the Hindu Arethusa fled and dived underground whenever she saw her pursuer gaining upon her, and the river, which sprang up in her track, still disappears underground at the selfsame spots."

Although the real direction of the Saraswati is towards the Indus, yet devout Hindus believe that the river flows in a subterraneous course and joins the Jumna and the Ganges at Allahabad, where the moisture on the walls of a crypt in the fort in the cave temple of the "undying Banyan tree," is pointed out as a conclusive proof of its existence to the devotees.

Before entering the next station,

HINGOLI,

The river Chitang is crossed by a girder bridge of three spans of 75 feet each. This river rises a few miles south of the source of the Saraswati, flows parallel for some distance, and the two unite near Balchaffar, then disappear in the sand, but afterwards reappear some miles further on in two distinct channels.

For a portion of the way near Hissar the Chitang forms the bed of the Western Jumna canal. It formerly joined the Ghaggar, but that stream is now entirely diverted for irrigation purposes.

JUGADHRI

Is thirty-one miles from Ambala Cantonment, and nineteen from Saharanpur. The railway station is four miles from the town; *ekkas* and country carts are always to be had at the station, which is connected with the town by a good metalled road.

The population is about 13,000, chiefly Hindus. It contains fine broad bazaars of brick houses and shops built or improved under the direction of Sir George Clarke in 1840.

There is a large trade in metals, brass, copper, borax, oxide of lead, railway sleepers, and timber. The town was totally destroyed by Ahmad Shah Durani and Nadir Shah in their invasions, but was afterwards rebuilt by the Sikh Sardar Rai Singh of Buriya, in 1783.

The Chand Chor peak of the Himalayas is very plainly visible from here; it is the south-east view of the same mountain which is such a prominent object in the Simla horizon.

Three miles east of Jugadhri city are the ruins of Sugh, according to General Cunningham the Srughna mentioned by the Chinese traveller, Hwen Tshang. It lies on the ancient pilgrim route from the Gangetic *Doab* and Thaneswar to Hardwar, and is surrounded with numerous ruins and mounds. Sugh was the capital of the Hindu kingdom of that name, and the boundaries can still be traced: they show the ramparts to have been nearly four miles in circuit. The site is now occupied by four villages, named Mandalpur, Dyalgurrh, Buriya, and Sugh, containing a population of 20,000. Great numbers of old coins are found in the ruins, dating from the Rajas of Delhi and the introduction of Buddhism into India.

Buriya, the principal village, lies on the west bank of the Jumna canal, about three miles and a half north of the railway, and contains a population of about 7,800, consisting of an equal number of Muhammadans and Hindus. It was founded during the reign of the emperor Humayun by a Jat Zamindar named Bura, was taken by the Sikhs in 1760, and made the capital of a small state. It is still the residence of a Sikh Sardar, who occupies a handsome fort within the town.

Immediately after leaving Jugadhri the Western Jumna canal is crossed; this great work originated with Firoz Tughlak, king of Delhi, about A.D. 1360, who led the water from the right or western bank of the Jumna near *Hathni Kund*, and turned into the canal several of the streams which traverse the Sirhind district. After conducting it a hundred miles, advantage was taken of the bed of the Chitang torrent flowing in the same direction towards Hansi, beyond which the entire course is continued about eighteen miles to Hissar.

The entire length of Firoz's original work was 150 miles; but subsequently through neglect the canal became choked up, and it was not until the beginning of the seventeenth century that Ali Mardan Khan, Shah Jehan's famous Persian engineer, cleared out and reopened the channels.

At Rer, eighty miles from its source, it diverged from the original course, and a new canal was constructed in a more southerly direction to Delhi. It afterwards fell into disrepair, but was put into thorough order by the British government between 1817-26. Including the branches to Rohtak and Delhi, the canal is about 400 miles in length, with about 260 miles of distributing channels, and it irrigates about half a million of acres. The total cost of construction to the British government was £330,000.

Five miles further on the river Jumna is crossed by a bridge, similar in all respects to the bridges over the Beas and Sutlej, and consisting of twenty-four spans ; it is 2,640 feet, or half a mile in length. The Jumna river has its source among the hot springs at the foot of the Jumnotri peaks of the Himalayas, which rise to an elevation of nearly 21,000 feet ; during its first south-westerly course of about 100 miles, it is joined by the Tons, Badiar, Ghara, and other minor streams, and enters the plains of Hindustan at a village called Faizabad, about thirty miles north of Saharanpur. The river afterwards flows in a general southerly course, through the Ambala and Muzaffarnagar districts, passes Delhi, enters the North-west provinces, and ultimately joins the Ganges at Allahabad. The snowy range in the vicinity of the sources of the rivers Jumna and Ganges is plainly visible from the railway bridge.

After crossing the Jumna the railway leaves the Punjab, enters the

NORTH-WESTERN PROVINCES,

And passes through the Saharanpur, Muzaffarnagar, and Meerut districts, on the left bank of the Jumna ; it again recrosses this river before entering Delhi, on the right bank of the river, which is under the Punjab government. The length of the Punjab railway in these districts is a little more than 125 miles ; the line runs nearly midway between the Jumna and the Ganges. This narrow strip of country has a history almost the same as that of the famous city of Delhi itself. The towns next in importance are Saharanpur, Muzaffarnagar, and Meerut, all noticed separately. These districts were part of the Pandava kingdom, the capital of which was Hastinapur. Later on they were part of the dominions of Prithavi Raj, the *Chauhan* ruler of Delhi ; ultimately fell, together with the rest of this part of India, into the possession of the Musalmans in the thirteenth century ; and were a dependency of all the rulers of Delhi up to the time of the dissolution of the Mughal empire. Of the immediate successors of the Aryan settlers the *Jats* still remain in large numbers ; they occupy the southern portion of the district, and are the owners of the best of the cultivated land ; the inferior portions are occupied by the *Gujars*, who are still *Zamindars*. For several centuries the country was the scene of numerous contests between members of the rival families struggling to gain ascendancy. The latest incursions were made by the Sikhs, who raided the country, making levies of black-mail on the *Jats* ; in these incursions

they were often assisted by the *Gujars*. For the purpose of defending themselves against these attacks, the *Jats* raised a number of mud forts, which are often to be seen in the Upper *Doab*. In 1788 the district fell into the hands of the Mahrattas, under the famous military adventurer, George Thomas, who succeeded in checking the advances of the Sikhs. In 1804 it came under British rule, and in the security they then enjoyed the cultivators repaired the losses they had suffered under the Sikhs. At the time of the Mutiny in 1857, the district was for a time exposed to the depredations of robbers and incendiaries; but British authority was not entirely lost, and order was restored some time before the termination of the Mutiny.

SARSAWA,

anciently called Shah Sharhah, is a very old town, built on a ruined mound, about two miles to the east of the railway station. It is referred to by Timur's biographer, Mahmud of Ghazni; Babar and Timur rested here on their various plundering expeditions into Hindustan.

Sarsawa is now only a small insignificant town of 4,000 inhabitants, surrounded with mounds of ruins. It lies eight miles from Saharanpur.

The Eastern Jumna canal is crossed between Sarsawa and Saharanpur, about two miles from the latter station; it is supplied from the left or eastern bank of the Jumna, irrigates the Upper *Doab*, and ultimately rejoins the Jumna in the Meerut district after a course of 150 miles. This canal was commenced by the British government in 1823 and finished in 1830, at a cost of about a quarter of a million sterling. It irrigates about 200,000 acres; there are over 600 miles of distributaries.

Eastern Jumna
Canal.

SAHARANPUR

Is a town of 44,000 inhabitants, consisting of an equal number of Hindus and Musalmans. It is the point of departure from the railway for Masuri, Rurki, and Hardwar; and is the headquarters of the district and of the Jumna canal establishments. The chief trade is grain and flour. The town was founded in A.D. 1325 by Muhammad Tughlak, and by him was named after Shah Haran Chishti, a celebrated *pir*, or saint, whose shrine still attracts devotees.

Saharanpur is famous for its carved work in wood, made

of the soft white timber of the *dhudi* tree (*Wrightia tomentosa*); natural order, *Apocynaceæ*. Picture frames, salad spoons and forks, card trays, boxes, models, bread plates, and similar articles are beautifully carved in this wood. Some very skilful work in leather is also done here.

The Rajput *Zamindars* at Saharanpur and the surrounding district have from time immemorial bred horses, and as the breed is considered very good, the government of India established a stud at Saharanpur in 1842, which is one of the most important in India. It is now a remount depôt. The district of Saharanpur is very fertile, and is extensively irrigated. Tigers, panthers, lynxes, and other wild animals are numerous.

The Saharanpur Botanic Gardens, well worth a visit, were established in 1817 on the site of an old garden called the Farhatbaksh, originally laid out under the Rohilla government. The then Governor-General, the Marquis of Hastings, while on a tour in the upper provinces in 1816, not only approved the design for enlarging the gardens, but sanctioned a liberal establishment under a European superintendent, generally a medical officer. The situation has been happily chosen, as with the great range of temperature, which extends from the freezing point to 100°, accompanied with the influence of periodical rains, a great variety of vegetation is produced. Saharanpur being nearly the northern limit of the flora of India, and the southern border of that termed the Oriental or Persian region, and lying close to the Himalayas, the acclimatisation and cultivation of the plants of other countries is very complete. The gardens, exclusive of the farm, measure 3,000 feet long by 2,000 feet broad, and are tastefully laid out with many fine walks and carriage drives. Trees and plants indigenous to India, Kabul, China, Europe, and America, are grown and naturalised in the open air. The gardens have been eminently successful, and have fully answered the expectation of the founder. There is a museum in connection with them. Experiments in the cultivation and preparation of *Rhea* have recently been made on a large scale.

The American Presbyterian Church established a mission in Saharanpur so far back as 1835; an English school in connection therewith was opened in 1837; the average attendance is about 400. The mission premises are commodious, and include a fine church, with an average congregation of 100 native Christians.

The Musalmans of Saharanpur are a very influential body; some few years ago they erected a *Masjid* on the plan of the Delhi *Jama Masjid*.

Timur, on his return from the sack of Delhi, towards the end of the fourteenth century, ravaged the district of Saharanpur, and committed great cruelties on the Hindu population. In 1414 this tract was conferred on Sayyid Salum by Sultan Sayyid Khizzer Khan, and his descendants held rule down to the time of Akbar. Babar marched across the country in 1526, on his way to Panipat. During the palmy days of the Mughals, Saharanpur was a favourite resort of the Court and the nobles. Jehangir built a palace for his beautiful empress, Nur Jehan, in the midst of the royal hunting grounds, still known as Nurnagar. Shah Jehan also erected the *Badshahi Mahal*. From 1709 down to the arrival of the British after the capture of Delhi in 1803, this region was continuously invaded and pillaged by the Sikhs.

On the break-up of the Mughal empire, after the victory gained by Ahmad Shah Durani, the district of Saharanpur was given in 1757 by the conqueror to Najib-u-dowla, a Rohilla chief. He was succeeded by his son, Zabata Khan, on whose death in 1785 the territory devolved to his son, Ghulam Kandir, infamous for his cruelties. Ghulam obtained possession of Delhi, and with his own dagger deprived the miserable emperor of sight. The Mahratta chief, Scindia, afterwards dispossessed Ghulam of his conquests, and avenged the wrongs of the unhappy ruler of Delhi upon the person of his brutal enemy. After suffering fearful mutilations, he was loaded with irons, exposed in a cage, and died in dreadful agony. When Delhi was taken by the British in 1803, the treaty which was afterwards made included the district of Saharanpur.

Saharanpur stands between the small river Dumoulao and the *Doab* canal, in a beautiful, open, and well-wooded country. The environs are covered with numerous groves of mangoes and bamboos. It is considered one of the prettiest stations in India.

Hardwar is thirty-nine miles north-east of Saharanpur, close to the gorge through which the river Ganges enters the plains. It is situated at the southern base of the Siwalik range, and is a very sacred place of the Hindus. Literally millions of Hindu pilgrims have been known to visit it on special occasions. A fair is held here annually, at which from 100,000 to 300,000 pilgrims are present; but every twelfth year, when the planet Jupiter is in the constellation of Aquarius, a festival of extraordinary sanctity, called the *Kumbh Mela*, is held, and then from one to two millions of pilgrims sometimes attend. The origin of these festivals is probably long anterior to Buddhism or to

any form of the Hindu religion. Finding the spot already sacred, the two rival sections of Hindus, the worshippers of Siva and Vishnu, each avowed that the Ganges was born of their deity, and the contention is continued to this day. The Sivaïtes say the proper name is *Hara-dwara*—"Siva's Gate;" the Vishnuïtes declare it is *Hari-dwara*—"Vishnu's Gate." There are, however, memorials at Hardwar of older religions than any now existing. It was known previous to the fifteenth century under the name of Mayapura, and the natives sometimes use the name *Gangadwara*, or the "Gate of the Ganges."

The river is here divided into two or three channels; but one particular place—the bathing *Ghat* near to *Hari-ka-Pairi*, or the Stairs of Vishnu, and *Hari-ke-Charan*, or Footprint of Vishnu, imprinted on a stone let into a wall—is considered to possess the greatest efficacy in cleansing from sin. Certain times fixed by the Brahmans, and especially priority in ablution, are regarded as having a wonderful effect; and when the propitious moment arrives, the rush of the vast multitude is so great that hundreds have been often crushed to death or drowned in the stream. The British government now make arrangements to prevent such a loss of life, but still every year accidents do happen. In crossing a bridge to an island, the devotees frequently jump into the stream, and dozens perish. They come from every part of India; and, owing to the want of sanitary habits, cholera frequently breaks out, and the disease is spread all over the country on their return. Since the opening of the railway to Saharanpur, the pilgrims visit Hardwar during the entire year, but the greatest assemblages are held in April and May. Large *melas* or fairs are held simultaneously with the religious festivals, at which numbers of horses, camels, mules, and cattle change hands. The government remount agents attend these fairs to secure horses for the cavalry and artillery.

The village of Kankhul, about three miles from Hardwar, with a population of 6,000, chiefly Hindus, is
Kankhul. situated on the right bank of the Ganges, in a delightful and fertile district, embosomed in groves of trees, where thousands of monkeys disport themselves. These animals are very tame, being worshipped by the people, but they indulge largely in their natural thieving propensities. The well-built houses of burnt brick chiefly belong to rich Hindus; their walls are generally painted with grotesque figures in fresco, representing Hindu mythology. It is considered a mark of wealth and piety to have a

house at this town, so near to sacred Hardwar. There are numerous *sarais* for the accommodation of pilgrims.

Kankhul contains the sacred temple of Daksheswara, where, according to Hindu legend, Mahadeo interfered with the sacrifice of Daksha, and where his daughter Sati, wife of Shiva, ascended the funeral pyre and was burnt.

The head of the Ganges canal is near Hardwar. The works were commenced in April, 1842, and finished in April, 1854, at a cost of £3,000,000. The canal irrigates nearly a million acres. The main channel passes through the Saharanpur, Muzaffarnagar, and Meerut districts; thence by Aligarh, Etawah, Mainpuri, and Farrukhabad, to rejoin the Ganges at Cawnpur, after a course of 519 miles. There are nearly 3,400 miles of distributaries. The canal is navigable throughout, and large quantities of timber are rafted down to the various markets along its banks.

The river Ganges rises in the Garhwal State, and falls into the Bay of Bengal after a course of 1,557 miles. It issues from an ice-cave at the foot of a Himalayan snow-bed above Gangotri 13,800 feet above sea-level. In its passage through the Himalayas it receives the large streams of Jahnvi from the north-west and afterwards the Alaknanda, and is thence called the Ganges. The point of junction, Deo Prayag, is a famous place of pilgrimage. After a course of 200 miles the Ganges enters the plains of Hindustan at Hardwar, and passes through the districts named above. In the Farrukhabad district it receives the Ramganga. At Allahabad, 668 miles from its source, the junction with the Jumna takes place. Lower down the Gumti, Gogra, Son, Gandak, Kusi, and one of the main streams of the Brahmaputra and other smaller tributaries all fall into the Ganges, which eventually enters the Bay of Bengal by various mouths, the chief being the Hugly, on the banks of which is Calcutta.

The important towns of Cawnpur, Allahabad, Patna, Monghyr, Benares, and Calcutta, are all on the banks of the Ganges, and the sacred places Gangotri, Hardwar, Rajghat, Allahabad, Benares, and Sagar Island are visited yearly by millions of pilgrims from all parts of the peninsula. No other river can compare in sanctity with this Mother Ganga, as it is affectionately called by devout Hindus. The *Mahabharat* and *Ramayan* teem with allusions to the holy stream, and every foot of its course is considered sacred ground. The Ganges is described as the daughter of the Himalayas, who after infinite solicitation was persuaded

to shed her purifying streams upon the sinful earth. To bathe in its waters is purification from all sin, even extending to the third generation, and to die and be buried on its banks secures entrance to Paradise. The Hindus are now as firmly imbued with this belief as were their ancestors three thousand years ago.

SAHARANPUR TO MASURI.

From Saharanpur to Masuri, the distance is 56 miles. The journey to the foot of the hills at Rajpur, 49 miles, is performed by *dak-gari*; the remaining 7 miles of ascent require a pony or a *jhampan*. The horses in the *dak-gari* are changed every six miles. In the Mohan pass through the Siwalik range, twenty-eight miles from Saharanpur, the scenery is delightfully wild. The road skirts deep precipices and winds over many rocky heights and passes. The sides of the mountains are well wooded, and in the rainy season are full of rivulets and waterfalls.

Rurki is situated on an elevation between the Jumna and the Ganges, twenty-two miles east of Saharanpur. Rurki. The Ganges canal passes east of the town, in which are the workshops, offices and headquarters of the canal officials. Here also is the Thomason Civil Engineering College, founded in 1847, for instructing natives and others in practical engineering, for employment on public works; about 120 students usually attend the college.

The Rurki workshops were originally opened in connection with the Ganges canal in the year 1845-6. They were extended and improved in 1852, and at the present time 1,000 to 1,200 hands are employed. Work is now executed for the general public. Splendid castings are turned out; accurate surveying and mathematical instruments are manufactured, and all sorts of woodwork and turnery beautifully executed:—the advantage of these shops as a training school for Hindu and Muhammadan artisans cannot be overrated.

Rurki has a population of 16,000. There is a cantonment for British troops and native sappers and miners; the garrison numbers about 1,000 men. A handsome aqueduct of fifteen arches, each 50 feet span, conveys the water of the Ganges canal across the Solani valley near Rurki. The Solani river rises in the Siwalik hills, flows through the Mohan pass, and ultimately falls into the Ganges after a course of 55 miles.

On the road from Saharanpur to Masuri the first town of importance is Dehra, situated in the fertile valley of Dehra Dun, on the lowest ridge of the Himalayas, at an elevation of about 3,000 feet. The adjacent

Siwalik hills are of recent or tertiary formation, and consist of calcareous sandstone and clay conglomerate or marl; they are famous for the immense profusion of fossil remains of *mammalia*, *fishes*, *reptiles*, and *testacea*. The British Museum in London contains an excellent collection of these fossils. The country around is well cultivated: there are a number of tea plantations, about twenty estates in all, having an aggregate of nearly 2,200 acres under cultivation, with an average out-turn of 300,000lb. The general aspect is very pleasing, but only a few miles distant from any point are dense jungles in which the wild elephant roams—where tigers are numerous, as well as the leopard, hyæna, wild hog, sloth bear, antelope, etc. The very large monkey called by the natives *langur*—*presbytis schistaceus*—is to be found in hundreds, and smaller monkeys—*simia rhesus*—in thousands. Pythons and boa constrictors are said to be common.

Dehra contains a population of 19,000, equally divided between Hindus and Muhammadans; but there is a considerable infusion of Ghurka blood, in consequence of the residence of the latter in the district since 1803. Dehra is famous for its beautiful gardens, hedges of roses, and groves of mango trees and bamboos. A favourite residence it is for retired Indian officers. This is the headquarters of the Trigonometrical Survey. There are some fine Hindu temples and tanks ornamented with curious figures in plaster.

The public buildings are St. Thomas's Church, founded in 1850, the American Presbyterian Chapel, Masuri Bank, the post and telegraph offices. There is a good racecourse, parade, and polo ground.

In 1815 the 2nd (Prince of Wales's Own) Ghurka Regiment was raised here, called also the Sirmur Rifles; they are generally stationed at Dehra. The town was founded by Guru Ram Rai, and his temple, a handsome building in the style of Jehangir's tomb at Shahdera, near Lahore, forms the chief architectural ornament of the town. In consequence of doubts as to the legitimacy of this *Guru's* birth, he had to flee from the Punjab, but being in favour with Aurangzeb, the emperor recommended him to the protection of the Raja of Garhwal. He erected the temple referred to, a curious building of Muhammadan architecture, which Raja Fateh Sah richly endowed with the revenue of three estates. A town soon arose round the shrine. This *Guru* could reduce himself to a condition of suspended animation and was apparently dead, but he was able to revive at any time arranged; this remarkable feat attracted an immense number of devotees who witnessed the miracle. It appears, however, that on the last

occasion that the experiment was tried, some mistake occurred, for the *Guru* did not return to life. The *charpoy* on which he died is carefully kept as a relic, and is worshipped by the faithful.

According to Hindu legends Dehra Dun was the mythical region known as *Kedar Kund*, the abode of Siva, hence the name of the Siwalik hills. Here Rama and his brother performed penance for the death of the demon-king Ravana; the five Pandava brothers also tarried in this country, on their way to the great snowy range, to immolate themselves upon the sacred peak of Maha Panth. It was here that Indra the rain-god laughed at the fruitless effort of 60,000 pigmy *Brahmans* to cross a lake formed by a cow's footprint filled with water. Incensed by this the pigmies set to work by penance and mortification to create a second *Indra*, who should supersede the then reigning god. Their violent exertions produced such a flow of perspiration that a second river was formed; which so alarmed the irreverent Indra, that Brahma's good offices had to be secured to appease the wrath of the 60,000 pigmies. This was effected, and Indra still reigns.

The celebrated *Kalsi* stone, bearing an edict of the Buddhist emperor Asoka, stands in the Dehra district at Haripur, near the junction of the Jumna and the Tons.

Between 1765 and 1790 the Ghurkas overran and subdued the neighbouring hill-tribes. In the latter year Almora fell, when the Nepaulese became masters of the whole tract of country up to the Ramganga. In the following year they invaded the independent state of Garhwal, which embraced the Dun, Masuri, and also a large district in the interior. A stubborn resistance was offered at the strong fortress of Langur, between the Ganges and the Koh river; after besieging this place for twelve months the Ghurkas had to withdraw, in consequence of a rumoured Chinese invasion of Nepaul. They resumed their incursions, however, and in 1803 took Dehra Dun and Garhwal and occupied the capital, Srinagar. The then reigning Raja of Garhwal, Paduman Sah, made a stand at Barahat, but ultimately fled to Saharanpur; here, by pawning his jewels and valuables, and with the assistance of Raja Ramdial Singh, he returned to the Dun with a strong force of 12,000 men, and fought the Ghurkas in a pitched battle at Kurburah in the vicinity of Dehra; but his army was again defeated, and he himself left dead on the field.

The rule of the Ghurkas was severe, and a large number of the inhabitants fled the country. The wretched agricul-

turists and their families were frequently sold for overdue balances of revenue ; and it was not an uncommon sight to see these people offered for sale at the great Hardwar fair, the price varying from Rs. 10 to Rs. 150 per head, while the average price of a horse was Rs. 250.

The frequent raids of the Ghurkas on our frontier police stations compelled the British government to interfere, and after repeated ineffectual remonstrances, war was declared on the 1st November, 1814. The English army consisted of four divisions. The third division, under Major-General Gillespie, marched through the Siwaliks and occupied Dehra Dun. A small force of Ghurkas had in the meantime taken up a position in a rude and hastily constructed fort at Kalunga, three miles north-east of Dehra, under a brave Nepaul chief, named Balbhadhr Singh. On the 24th October, Balbhadhr received a summons to surrender ; this he tore up, and replied that he hoped soon to see the English. Preparations for an assault were made, and on the 31st of October the order to advance was given. The storming party numbered 2,737, divided into four columns, each to approach simultaneously from opposite directions.

During the delay strong stockades, in the making of which the Ghurkas excel, had been erected. The ascent to the fort was steep and covered with almost impenetrable jungle, which caused great difficulty in approaching the walls ; the Ghurkas fought in the most heroic manner ; our soldiers were mowed down with grapeshot as they advanced. General Gillespie, while bravely leading the charge sword in hand, fell, shot through the heart. Ultimately a retreat was ordered, when the English army retired on Dehra, with a loss in killed and wounded of 20 officers and 240 non-commissioned officers and men. After a month's delay awaiting the arrival of reinforcements, and thus allowing the enemy ample time to obtain supplies and to repair and strengthen their fortress, a second assault was ordered, which was again repulsed with a loss of 11 officers and 669 non-commissioned officers and men killed and wounded.

Three days after this unfortunate second repulse a heavy bombardment compelled the gallant little garrison to evacuate, and the survivors, numbering only 70, cut their way through the besiegers' lines on the night of the 30th of November. The fort was immediately occupied ; the whole area was found covered with the slain and wounded, bearing fearful testimony to the stubborn valour of the defenders. The water supply of the garrison had been cut off, otherwise the defence might have been protracted still longer. Among the

bodies were found the mangled remains of Ghurka women and children, put to death no doubt to prevent them falling into the hands of the besiegers.

The Ghurkas, under Balbhad, repulsed a third attack by the British at Jauntgarh, a mountain fort in Jaunsar; leaving a few men to hold this fort, Balbhad crossed the Jumna and successfully defended the fort of Jaitak in Sirmur, which defied all our efforts to reduce it, until it was evacuated along with all the other strongholds of the Ghurkas between the Sutlej and the Kali, according to the Convention dated the 15th of May, 1815. Dehra Dun was annexed to the Saharanpur district in the same year.

Balbhad and his band of heroes subsequently took service under Ranjit Singh, and all died fighting the Afghans. Two obelisks stand about a mile from the Dehra Church, on the left bank of the Raspanna Nadi, opposite Kalunga. One commemorates the death of General Gillespie, and those who fell with him; the other is a tribute of respect to the heroic Balbhad and his gallant Ghurkas, who so bravely fought the British.

About six miles further, by a good road is Rajpur, on a gentle acclivity. Here ponies or *jhampons* must be obtained, for the ascent beyond is over 3,000 feet. The hotels are numerous, and are supplied with every convenience.

The ascent from Rajpur to Masuri, seven miles, is very steep and tortuous for the first three miles, passing through delightful forests of rhododendron, oak, cherry, and pear. The barberry, raspberry, and strawberry grow in wild profusion on the hillside.

On a small hill above Jira Pani, halfway between Rajpur and Masuri, there is a monument to the memory of Sir C. H. Farrington, Bart., Captain in Her Majesty's 31st Regiment, who was killed in the vicinity by falling over a precipice. This occurred in March, 1828.

Masuri, situated at an elevation of 6,400 feet, is one of the most popular hill stations in the Himalayas,

Masuri. annually crowded from April to October, during the continuance of the hot season in the plains. There is no great level expanse or plateau at any point, and the houses are chiefly built on the southern slope of the hills. Views grand or delightful extend on every side, from the snowy range 100 miles distant to the beautiful and varied scenery of the Dehra Dun and Siwalik hills. The great plain of Hindustan is visible beyond, intersected by the silver lines of

the Jumna and Ganges. This prospect is only limited by the horizon.

Masuri was first used as a sanitarium in 1823, when Colonel Young, who commanded the Ghurka Regiment, erected the first bungalow. In 1841 there were ninety houses; Christ Church was built in 1842, and the Himalayan Club was also established in the same year. There are a number of hotels, banks, shops, schools, an assembly-room, and library; in short, all the requirements of civilised life in India. The Botanical Gardens are well worth a visit.

A number of beautiful waterfalls exist in the vicinity of Masuri, those at Kempti, on the Chakrata road, being the finest. There are five distinct falls, with a total perpendicular descent of 600 feet, within a few hundred yards. The Murray shoots over a precipice 150 feet in height. Below these falls are the celebrated sulphur springs, called by the natives the *Sahasra Dhara*, or Thousand Drops. From the cliff oozes a small stream, which, spreading its waters over a precipice 30 feet high, falls in perpetual rain, and leaves a crust of lime on everything it touches; even the grass becomes petrified. There are some beautiful stalagmites and stalactites in a cave underneath. One stalagmite has assumed the form of the *linga* worshipped by the followers of Mahadeo, and the place altogether is one of great sanctity in the eyes of the Hindus.

Landaur, the military convalescent depôt, is two miles further on. It stands 7,400 feet above the level of the sea, and contains barracks, hospital, and other buildings necessary for European troops. The military station at Landaur was established in 1825 by the late East India Company, as more convenient for the invalids in Meerut and other adjacent cantonments who had previously been despatched by the long sea route to the Cape of Good Hope.

The source of the Ganges at Gangotri may be reached from Masuri in thirteen marches, averaging 9 miles each, or 117 miles in all. The road as a rule is rough and precipitous, merely a bridle path. The Ganges is crossed on wire suspension bridges at five different points *en route*. The big game found in the Ganges valley consists of *gural*, *tahr*, black and snow bears, and musk deer. The pheasant, *munal*, and snow partridges are also plentiful. At Gangotri there is a most sacred Hindu temple, visited by thousands of pilgrims. The glacier from which the Ganges flows is about ten or twelve miles from Gangotri. No road leads to it, and hardly a visible path. The scenery is very wild and imposing.

From Gangotri to Jamnotri is eight marches, 83 miles, over the Chaya pass, 13,500 feet, and Bamasur Jamnotri. pass, 15,000 feet high. There is a Hindu temple, hot springs, and a glacier at Jamnotri; *barhal*, *tahr*, *sarau*, *gural*, *khakar*, musk deer, *munal*, *argus* pheasant, and wood partridges, black and snow bears will reward the keen sportsman, but the journey is very difficult and trying.

MASURI TO NAINI TAL.

There is a route from Masuri to Naini Tal, across the mountains; the distance is 206 miles, and the time Tehri. occupied about twenty days in as many marches; but the journey may be performed in fifteen marches. There is a *Dak* bungalow at each of the first four stages, and at five of the remainder. Forty-six miles from Masuri is Tehri, the capital of Garhwal and the residence of the Raja. The town is encircled on three sides by the Jumna, over which a neat suspension bridge is thrown. The situation is very picturesque. The Raja's palace consists of a large quadrangular double-storeyed building. In it are the various courts of justice as well as the royal stables, the latter well worth a visit. A fine fruit garden is also attached to the palace. The Raja generally grants an interview to accredited travellers, and is profuse in his hospitality. He preserves game strictly, but all Europeans readily obtain permission to enjoy a few days' sport. The river lies in the bottom of a deep valley, and as the descent is steep and tedious, the Raja most considerately stations men at intervals along the road to supply wayfarers with water. Tehri is only 1,500 feet above sea-level, so that a descent of nearly 5,000 feet has been made since leaving Masuri. Some miles from Tehri the river Ganges is crossed; the road is very rough and tiresome.

The peak of Badrinath, about 23,000 feet high, fifty-six miles north-east of Srinagar, can be seen from Srinagar. this place; from the immense glaciers which cover it, the Alaknanda river and many of its tributaries take their rise. On the side of the hill, at an elevation of about 11,000 feet, stands a shrine of great veneration, dedicated to Vishnu; the temple is said to have been erected about one thousand years ago, by one Sankara Swami, who is said to have discovered the figure of the deity in a marvellous manner after diving ten times in the stream, which runs at the foot of the mountain. The building is cracked in different places by earthquakes, and several previous buildings have been swept away by avalanches.

Thirty miles before arriving at Naini Tal, Almora is reached, 5,500 feet high. The Kusi river is here crossed by an elegant suspension bridge. Almora is the capital of Kumaun. The Civil courts and treasury are in the old fort in the centre of the bazaar; the native town consists of one street, about a mile in length. The public buildings are a church, a jail, and a handsome range of educational buildings, belonging to the London Mission; the same society has a leper asylum at the extreme western end of the town. Here are also the lines of the regular troops, in rear of which is the fortified enclosure called Fort Moira. Almora is an old town, founded four centuries ago by a Hindu Raja; there are a number of temples beautifully carved.

The stronghold of Almora has always been a coveted place, and its possession has been strongly contested. It was captured by the Rohillas in 1744, afterwards by the Ghurkas, and finally stormed by the British in 1815, when the district of Kumaun came under their rule. There is a population of 7,000, chiefly Hindus.

Naini Tal may now be reached in two marches. It is one of the most beautiful hill stations, surrounded by mountains, in the centre of which is a lake delightfully clear, 6,300 feet above sea-level, and about three miles in circumference. The houses are erected at varying elevations, around and overhanging the lake.

The Church of St. John-in-the-Wilderness is a very fine building covered with ivy, and very like an old village church in England. There are other places of worship belonging to the Roman Catholic, American, and other missionary bodies.

The club and assembly rooms are at the west end of the lake. On the 18th September, 1880, after ten days of unusually heavy rain, the principal buildings slipped down the hill, destroying all before them, and killing 43 Europeans and 108 natives; they then stood, for the most part, at the northern corner of the lake. There had been a fall of trees and earth on the night previous, when some children and their *ayahs* were killed; and it was whilst a large party of soldiers and others were digging out their bodies that the great landslide occurred, instantly burying nearly all, destroying the assembly rooms, in which some ladies were seated at the time, and half filling the lake with earth. This terrible disaster has caused a certain sense of insecurity with regard to Naini Tal, and a number of old residents have taken up their summer quarters in Simla and Masuri instead;

but precautions have been taken by making water-courses to prevent the recurrence of a similar calamity. There are hotels, banks, shops, schools, a band-stand, brewery, treasury, post, and telegraph offices.

Magnificent views may be obtained from the Cheena Hill, whence there is an unimpeded view for 100 miles of snow-clad peaks and glaciers. In the early morning Trisul and Nanda Devi may be seen.

The Lieutenant-Governor of the North-Western provinces and the members of his government make Naini Tal their headquarters during the hot season.

MASURI TO SIMLA.

A favourite march is over the mountains from Masuri to Simla, through the military station of Chakrata; the distance is 150 miles, which generally occupies sixteen days.

Chakrata is a small cantonment about twenty miles from Masuri, founded in 1866, and first occupied in 1869. There is usually a European regiment stationed here. It has an elevation of 7,300 feet, and overlooks the valleys of the Jumna and the Tons, in the district known as Jaunsar Bawar. Jaunsar Bawar is chiefly inhabited by an aboriginal tribe, called *Dhums*, a black and hairy race, scarcely raised above absolute barbarism. When strangers approach they flee for refuge, and climb the nearest tree. Polyandry is said to be almost universal among them. The district is so mountainous that hardly a level space of fifty yards exists. Splendid forests of *deodar* cover the hills. Twelve miles distant near Lakwar, the river Jumna is crossed by a suspension bridge. At Kwanipani, fifteen miles further on, an elevation of 10,000 feet is attained. The road is steep, and skirts an immense precipice; the scenery is truly magnificent. After leaving Mandhole, three marches, the river Tons is crossed by a suspension bridge, in the vicinity of large *chil* forests. The march to Simla is very trying, owing to the scarcity of shade.

Returning to the railway the Hindun is crossed four and a half miles beyond Saharanpur by an iron girder bridge consisting of five 75 feet spans. This river rises in the Siwaliks, the lowest range of the Himalayas; its course extends about 160 miles, and it falls into the Jumna near Loni, in the Bulandshar district. At Rauli, in the Muzaffarnagar district, it receives the West Kali Nadi on the left bank, and further south on the right bank the Karsuni (or Krishni Nadi) at Barnawa, in the Meerut district.

DEOBAND,

Between the Hindun and Kali Nadi, is distant twenty-one miles from Saharanpur. It has a population of 20,000. Musalmans form rather more than half the number, and are influential; they have forty-two *Masjids*, and support a good school. Deoband was originally a Hindu town, and has probably existed 3,000 years. It is said that the Pandavas resided here during their first exile. The fortress was one of the earliest to fall before the famous Musalman saint, Salar Masaud *Ghazi*. Its original name was *Devi ban*, or the Sacred Forest, and a grove still remains in which there is a temple dedicated to Devi, where a religious assembly is held yearly. Deoband is situated two and a half miles to the west of the East Kali Nadi, with which it is connected by a small waterway, called the Jor, which merges into a lake about half a mile from the town, known as the *Devi Kund*, which is surrounded with temples, *ghats*, and *sati* pillars. There is a good dispensary and an Anglo-Vernacular school. In May, 1857, during the Mutiny, the town was attacked and the quarters of the *Mahajans* and *Banyas* plundered by the Musalmans. Deoband is rather an important town; sugar and oil are the chief exports; blankets and a fine species of *gara*, or coarse cloth, are manufactured.

Near mileage 269, and between

BAHERI

And Muzaffarnagar, the East Kali Nadi is crossed by an iron girder bridge of three 75 feet spans. This river ^{East} has its origin at Untiwana, in the Muzaffarnagar ^{Kali Nadi.} district, at an elevation of about 1,000 feet above the level of the sea; it is situated between the Ganges and the Jumna, and falls into the former three miles below Kanauj, in the district of Farrukhabad, after a course of 300 miles.

MUZAFFARNAGAR

Was founded in A.D. 1633 by Muzaffar Khan Khanjibar, in the reign of Shah Jehan; it is the headquarters of the district, which lies in the North-west provinces. The population is 15,000, of whom 9,000 are Hindus and 6,000 Muham-madans. Sugar and grain are extensively cultivated, and exported in very large quantities.

The history of Muzaffarnagar goes as far back as the time of the Pandava Raj of Hastinapur. It is afterwards asso-

ciated with the Chauhan kingdom of Delhi under Pithora Rai. The Musalmans overran this and the adjoining country in the thirteenth century, and from that time to the break-up of the Mughal empire, Muzaffarnagar was always subject to the Delhi empire.

Brahmans and Rajputs were the earliest colonists, but subsequently tribes of *Jats* and *Gujars* arrived, who occupied the southern and western portion of the district, and were chiefly engaged in agriculture or pastoral pursuits.

The first authentic event recorded in connection with Muzaffarnagar was Timur's invasion in January, 1399. After the sack of Meerut, Timur marched towards Tughlakpur, near this place, where he left a force of 5,000 men, while he proceeded with cavalry to one of the fords of the Ganges to subdue a force of Hindus, who were coming down the river in boats, with the design of attacking his army. The Persian historian graphically describes this naval-equine engagement, horses against boats. The Tartars swam out, put the enemy to the sword, and those who tried to escape were killed by arrows or drowned. The Hindus were exterminated. Babar also made a devastating march through the district, in his fifth expedition.

The Barha Sayyids are intimately connected with Muzaffarnagar. They claim relationship with the two Sayyids who occupied the throne of Delhi from 1414 to 1450. The Barha Sayyids received large *jagirs* in the district, and had attained great wealth and influence in the fifteenth and sixteenth centuries. They were distinguished for their courage and bravery, and in the reign of Akbar and his successors they were assigned the place of honour in the vanguard in almost every campaign.

The battle of Agra, fought in May, 1707, with Muhammad Agnir, was mainly won by Bahadur Shah through the effective aid of the Barha Sayyid contingent. The Sayyid leader, Abdullah Khan, was rewarded with the governorship of Allahabad, and his younger brother, Husain Ali, was made vice-governor at Patna. Under the following emperors the Sayyids were virtually king-makers, as whichever side they espoused was certain of victory. Farrukhsiyar having obtained the throne through the aid of Sayyid Abdullah Ali, honoured him with the title of *Kutb-ul-Mulk*, and gave him the command of 7,000 horse. Husain Ali was named *Ihtimam-ul-Mulk*, with a similar command, and the office of commander-in-chief.

The viceroyalty of the Dakkhan was ultimately conferred upon Husain. In order to strengthen the Mughal throne,

the Sayyids arranged for the emperor a marriage with a Hindu princess, and it was for medical services rendered to this lady that Gabriel Hamilton, a physician in the employment of the East India Company at the English settlement of Hughly, received a grant of twenty-four *par-ganas* for his employers.

The Sayyids were now at the zenith of their power; jealousy shortly arose, and coalitions were formed against them, in which the emperor joined. Husain Ali was assassinated in the Imperial camp in 1721. On 20th October in the same year Abdullah rising in rebellion was defeated in a battle fought near Hasanpur. He was taken prisoner, and died by poison three years afterwards. This was the last conspicuous part played by the family. Their descendants still live at Bidauli and Chhatraura in very reduced circumstances.

The Muzaffarnagar was frequently harassed by the Sikhs, whose first invasion took place under the ferocious Bandu in 1710, when all the important towns were burnt and plundered. Again, in 1763, after the battle of Panipat, an immense force crossed the Jumna and sacked Saharanpur and Meranpur. Four years later, in May, 1767, the Sikhs came in larger numbers, plundered all the Barha settlements, and burned Nananta. During the Mutiny the rebels murdered some European officers and burnt down a few houses at Muzaffarnagar.

Twenty-four miles due west, on the banks of the Eastern Jumna canal, is the town of Shamli. The population consists of 7,200 Hindus and over 2,000 Muhammadans. There is a very handsome bazaar, and the trade is considerable, chiefly imports of salt and exports of sugar and cotton cloth. The original name of the town was Muhammadpur Zannardar: the name was altered in Jehangir's reign by one Sham, who built the present market-place.

Shamli was the scene of contests between the Mahrattas and the Sikhs in 1794. The Mahratta commandant was suspected of intriguing with the Sikhs, and Lakwa Dada, the Mahratta governor, sent the celebrated George Thomas to inquire. Thomas found it necessary to storm the town and put all the suspected individuals to the sword.

Colonel Burn, with 1,500 men, was besieged at Shamli in October, 1804, by a large force of Mahrattas, numbering 20,000 without reckoning a contingent of Sikhs, and only escaped destruction by the opportune arrival of troops under the command of Lord Lake.

Shamli was attacked during the Mutiny, and the brave

Tahsildar Ibrahim Khan fell gallantly defending the town against the insurgents.

Thana Bhawan, a town of 8,000 inhabitants, is twelve miles to the north of Shamli. It was the *Kazi* of this place, with his followers, who captured the Shamli *Tahsil* on the 14th September, 1857, and massacred 113 men in cold blood. There is a very sacred temple here, dedicated to Bhawani Devi. It is a much frequented place of Hindu pilgrimage, hence the name. The town in Akbar's reign was known as Thana Bhum.

Near mileage 279 from Lahore, between Muzaffarnagar and

MUNSURPUR,

The Kali Nadi West is crossed by an iron girder bridge of 75 feet span. It rises in the Saharanpur district sixteen miles south of the Siwalik hills at an elevation of 1,000 feet, and falls into the river Hindun, after a total course of about 70 miles.

At 286 miles from Lahore, and between Munsurpur and

KHATAULI,

The line crosses the Ganges canal by an iron girder bridge of three 104 feet spans.

Since the opening of the railway, Khatauli has made rapid progress. It has now a population of 7,000, divided between Hindus and Muhammadans. There is a large trade in grain and *kanch* or *talc*. A most enterprising colony of Jain grain-dealers have settled here. There are four or five Jain temples in the town. Early in 1800 the Sikhs, conjointly with the force of Imam Baksh, Governor of Saharanpur, were defeated with great slaughter by the Mahrattas under the French General Perron in a pitched battle at Khatauli.

SARDHANA.

The town of Sardhana is five miles from the railway station, and twelve miles from Meerut. The population is 13,000, equally divided between Hindus and Muhammadans; there are also about 400 native Christians. To the north lie the fort and camp of Lashkarganj, and a fine parade ground laid out and built by the famous Begam Sumru for her troops. It has a citadel built of mud. Begam Sumru, a very remarkable woman, was the illegitimate daughter of a Musalman of Arab descent: some say she was a Kashmiri

courtesan and public dancing-girl, who first became the mistress and afterwards the wife of Reinhard, a Swiss soldier, also called Le Sombre, which the natives transformed into Sumru. There is at Sardhana a Roman Catholic cathedral, built in imitation, on a small scale, of St. Peter's at Rome: the altar is ornamented with a beautiful piece of mosaic, enriched with precious stones; there is also a splendid group of marble statuary representing the Begam, her adopted son, and her ministers, life-size, said to have been made by an eminent sculptor in Rome at a cost of £20,000. The cathedral was built by the Begam Sumru, who professed to be a Roman Catholic; her palace is now the principal building at Sardhana. Her right to the property was admitted by the British government in 1803, but at her death in 1826, her territory lapsed and became part of the British districts adjoining.

The founder of the Sardhana State was the Swiss adventurer, Reinhard, already referred to, who came to India as a soldier in the French service and, deserting, joined the British army, where he attained the rank of a sergeant. Again deserting he joined the French at Chandarnagar and afterwards accompanied M. Law in his travels through India from 1757 to 1760. Law's party then joined the army of Shah Alum in Bengal, and adhered to the emperor until his defeat in 1761, when Law was taken prisoner and his European troops were dispersed. Reinhard or Sumru entered the service of Mir Kasim, and took the principal part in murdering the English prisoners at Patna in October, 1763. He subsequently escaped and engaged as a free-lance in Oudh, Bundelkhand, and in the Jat country under Mirza Najaf Khan. Sumru was now at the head of a disciplined force, consisting of a battalion of infantry, a small battery of artillery, and some 300 Europeans, the refuse of different countries. Deserting Mirza Najaf Khan, he joined the standard of the Jat leader, Suraj Mull, whom he left in a short time and attached himself to the Mahrattas. With them Sumru remained for several years, but deserted to the Imperial army after the battle of Barsana in 1775.

He again entered the service of Mirza Najaf Khan in 1777, and obtained the command of a body of Mughal horse, in addition to his own battalions. The *pargana* of Sardhana and adjoining lands, valued at six lacs of rupees, were assigned him for the support of this force. He died in the following year (1778), and was buried in the Roman Catholic cemetery at Agra. His widow succeeded—the famous Begam Sumru, who maintained the army left by her husband, which had now increased to five battalions of sepoys, 300

Europeans, forty pieces of cannon, and a body of irregular horse.

The Begam resembled Catherine of Russia on a minor scale, and shared the same weakness for male favourites. One of the dark deeds recorded against her is the murder of a slave girl, who was buried alive for attracting the favourable attention of one of her husbands. The deed was done at night in the Begam's tent. She caused her bed to be placed over the grave, and occupied it until morning so as to prevent any possible rescue. After the death of her first husband, Reinhard, the Begam employed a number of French officers as commanders-in-chief; ultimately in 1787, George Thomas, the celebrated Irish sailor, succeeded to this dignity. She and Thomas on one occasion were able to render a signal service to the tottering emperor of Delhi, in the spring of 1788, by turning the tide of battle at the siege of Gokalgarh then occupied by the rebellious chief, Najaf Kuli Khan. The pickets of the besieging party failed to keep a proper watch, and were surprised in the morning by a sortie from the garrison, before which the Imperial forces had to retreat; the emperor was in imminent danger of capture, as also the standard floating in front of the Imperial tent. It was at this critical moment that the Begam Sumru sallied forth in her palanquin at the head of her troops commanded by Thomas. The infantry deployed into line immediately, opened fire, the enemy wavered and hung back, a general attack by the Mughal cavalry followed, and the garrison was forced to surrender. The credit of the victory rested with the Begam and her energetic Irish general.

The emperor afterwards thanked her as his preserver in open Durbar, and conferred the title "Zeb-ul-nissa," "or the Glory of the Sex." Four years afterwards Thomas was discarded, and a Frenchman named Levassor was elevated in his place, whom the Begam is said to have married privately. During an *émeute* of the troops they both fled to Delhi, having previously agreed if the one should be killed, the other would not survive. Overtaken by the mutineers near Meerut, shots were fired into the Begam's palanquin, and she was seriously wounded; some state the wounds were self-inflicted. Levassor, thinking her dead, at once shot himself through the head. Another account of the tragedy is that the Begam desired to get rid of her husband, and this was a plot to effect that object. She however, lived long afterwards, dying in 1836. The Begam was a strong-minded woman and most able administrator. She died in the odour

of sanctity, having previously received the blessing of Pope Gregory XVI. (in return for a gift of about £14,000), as also the Order of Christ for her adopted son, David Ochterlony Dyce, a grandson of Sumru. A Bishop and Vicar Apostolic was appointed to the See of Sardhana. David proceeded to Rome, Paris, and London, in 1837, with half a million of money, which he spent in the most lavish and dissolute manner, married the daughter of a peer, and died in 1850. By the strange vicissitudes of life, the estates acquired by the notorious Sumru are now the property of an English peer. The whole story has formed one of the most celebrated and lengthened law cases of the age, and contains materials for a thrilling romance.

MEERUT

Is situated in the Upper *Doab*, 68 miles south of Saharanpur, with a population, excluding the cantonments, of 61,000, 47,000 of whom are Hindus. The cantonments to the north of the city are very large. Meerut is remarkable chiefly as the place where the great Mutiny of 1857 commenced. The city was originally surrounded by a wall and ditch, with nine gates, of which eight are very ancient. The antiquity of Meerut is proved by the ancient column raised here by order of the Buddhist emperor, Asoka, in the third century before Christ, which is now on the ridge at Delhi, whither it was removed in A.D. 1256 by the emperor Firoz Shah. It was thrown down and broken] into five pieces by an accidental explosion of gunpowder in 1713, restored and placed where it now stands by the British government in 1867. Amongst the remains of former times are the *Suraj Kund*, sometimes called the Monkey Tank, constructed by Jawahir Mal, a merchant, in 1714; there are also several small temples, *dharmshalas*, and *sati* pillars on the banks of the tank. The Baleswarnath, the oldest of the temples, was built before the Muhammadan invasion. The *dargah* or mausoleum of Shah Pir is a fine building, erected in 1620 by Nur Jehan, wife of the emperor Jehangir, in memory of the pious *fakir*, Shah Pir. There are several other *dargahs*. The *Jama Masjid* was built about A.D. 1019, and repaired at a later period. The remains of a Buddhist temple have been lately discovered near this spot. There are six *sarais*, four inside the walls and two outside. Meerut, being within easy distance of the Imperial residence at Delhi, was a favourite resort of the Court and nobles, who frequently enjoyed the pleasures of the chase in the *Jumna Khader*.

The first authentic mention of Meerut is by Ferishta, who

relates that the town capitulated to Mahmud of Ghazni in 1017, and paid a ransom of 2,50,000 *dinars* and thirty elephants. Another Musalman invasion occurred in 1191, when Kutb-ud-din, the slave general of Muhammad Ghorî, captured the fort, said to be the largest and strongest in Hind, and converted the idol temples into mosques. A *masjid* built by the conqueror bears his name to the present day. In 1327 Meerut baffled the attack of Turma Shorin Khan, the formidable Mughal invader from whom the king of Delhi had to purchase peace. In 1399 it fell before the sanguinary fury of Timur, when many of the inhabitants were flayed alive, the women and children carried away into slavery, and the city razed and burnt to ashes. At the adjoining fort of Loni the Rajputs performed the fearful sacrifice called *Johar*, that is, burnt their women and children, then rushed out upon the besiegers and sold their lives as dearly as possible.

After the death of Aurangzeb, Meerut suffered greatly from the ravages of Sikh, Mahratta, Jat, and Rohilla invaders, and it was not until the arrival of Walter Reinhard and George Thomas that the district was for a time rescued from anarchy. In March, 1776, the Sikhs and Rohillas combined defeated the Imperial forces with great slaughter at Amarnagar, about seven miles north-west of Meerut. The brother of the Diwan of the empire, Kasim Ali Khan, fell in the battle. Najaf Khan returned from the Jat country, and after a bloody battle, also fought near Amarnagar, succeeded in driving the Sikhs and Rohillas across the Jumna.

In Meerut cantonment there are five bazaars for the different divisions of the army. The church, erected in 1821, is a handsome building with a high spire, capable of holding 3,000 persons. There are also a Roman Catholic church, and a mission chapel built by Begam Sumru; her subscription to Meerut Church was the largest on the list. The Meerut Mall is considered to be one of the finest drives in India. The garrison comprises four batteries of horse and field artillery, European cavalry and infantry, and native cavalry and infantry. Meerut is the headquarters of the division. The central jail, built in 1819, can hold 4,000 prisoners; and there is a district jail. In cantonments are a theatre and assembly rooms. The cantonments were established in 1806. The population is 39,000. There are two railway stations, the Cantonment and City, three miles apart.

The Mutiny, which broke out in Meerut on the 10th May, 1857, arose after the sentence passed the day before, of ten years' imprisonment, on some

men of the 3rd Bengal Cavalry, for refusing to use cartridges of a new description, which the native soldiers, Brahmans of a high caste, believed were greased with cows' fat. The cause of this terrible outbreak is not entirely to be ascribed to the greased cartridges, but the punishment of these men was apparently the final act of British power, and not the only one, which had irritated the native soldiers for some time previously. After the sentence passed on their comrades on the 9th May, the rest of the men resolved to mutiny the next day. On Sunday, the 10th May, at 5 P.M., commenced the massacre of the Europeans. Meerut was the largest military cantonment in Northern India, containing a strong European garrison of cavalry, infantry, and artillery—strong enough to have crushed any mutiny of the native troops, had they been allowed to do so, and not been held back by an incompetent, aged, and worn-out commander; indeed the mutineers never succeeded in taking the cantonments, either at the outbreak of the Mutiny or as long as it lasted. After murdering the Europeans on the 10th May, they went off to Delhi, having been allowed, through want of decision and determination on the part of those in command at Meerut, to escape. Arrived at Delhi, they induced the native troops to mutiny, and with complete success, for the same want of strong action on the part of the commanding officer that was conspicuous at Meerut seemed to add fuel to the fire which energy and determined action might have quenched without much difficulty. At Delhi some of the native regiments hesitated for a time, anticipating the arrival of troops from Meerut; but as none were sent, the entire garrison mutinied, and though a few Europeans tried for a short time to defend the magazine, they were obliged to explode it and retire; five officers out of its nine defenders perished in the explosion. Before the next day British authority had ceased to exist, and the entire district was in the hands of the mutineers. Communication was also cut off with the Punjab, but soon afterwards was restored, for there Sir John Lawrence organised determined resistance to the further spread of the Mutiny, and found in the Sikh regiments steady opponents of the uprising, which threatened to become national, and not to be confined solely to the native army. On the 8th June, 1857, the ridge at Delhi was occupied by the British force, and the mutineers were driven out of the cantonments. In the middle of August, General Nicholson arrived with reinforcements from the Punjab. His presence inspired the garrison with the utmost confidence. The siege of Delhi lasted for three months. The British

force was 8,000, that of the mutineers 30,000. On the 14th September the city was assaulted and captured, when Nicholson fell at the head of the storming party, and the district again came under British rule. At the siege and capture of Delhi nearly 4,000 European and native troops were killed and wounded.

During this time Lucknow was closely besieged by the mutineers. Sir Henry Lawrence, chief commissioner of Oudh, had taken refuge with the Europeans at Lucknow in the Residency, which he had fortified and provisioned as soon as the troubles broke out. With great difficulty, and after enduring severe hardships, a British force under Generals Havelock and Outram on 25th September brought some succour, but the final relief of the garrison was not effected till the 16th November by Sir Colin Campbell. The troops engaged were then occupied in the closing campaigns of the Mutiny, and in March, 1858, Lucknow was again reoccupied.

After the mutineers had succeeded in turning the English out of Delhi and setting up the old Mughal emperor, Bahadur Shah, the native regiments at once revolted in the North-Western provinces, and Oudh, and Lower Bengal, and murdered their officers. In Oudh the population seems to have risen at the same time, and Cawnpur, Lucknow, and Delhi became the centres of attack. At Cawnpur was one of the great cantonments for native troops, and at Bithur, not far from Cawnpur, lived the last Peshwa, in the palace of Dundhu Panth, known as Nana Sahib, and adopted representative. The pension he enjoyed had been stopped, but he had saved a large sum of money. When the Mutiny broke out he maintained the same friendly attitude that had before distinguished him, but when the regiments at Cawnpur revolted on the 6th of June, he put himself at their head and was proclaimed Peshwa of the Mahrattas. The Europeans, consisting chiefly of women and children and but few fighting men, entrenched themselves as speedily as they could, and for nineteen days, exposed to the heat of the June sun, most heroically sustained a hopeless struggle. The entrenchment was not well chosen, and unfortunately they surrendered to Nana Sahib on the 27th of June, believing that they might trust him to be safely conducted to Allahabad. They accordingly embarked in boats on the Ganges to the number of 450. As soon as they had done so, a murderous fire was opened from the bank of the river; only one boat escaped, and four men survived to tell the tale. When Nana Sahib received news of the defeat at the Pandu Nadi near Cawnpur, his male prisoners

were all massacred on the spot, and on the 15th of July, the women and children, numbering 125, were murdered, just before the force under General Havelock could arrive to their rescue. About 200 bodies were taken out from the well into which they had been thrown, and on the spot has since been erected the memorial of this terrible event. General Havelock fought the battles of Aung and the Pandu Nadi on the 15th July, and the next day took Cawnpur by storm; on the 19th he destroyed Bithur and the Nana's palaces. Cawnpur remained undisturbed till the 27th of November, when it was attacked by the rebels from Gwalior and Oudh, who obtained possession of the city, which they held till the next evening, when Lord Clyde marched in. On the 6th of December they were defeated with great loss by Lord Clyde, who took all their guns; but the district was not completely resettled till May, 1858.

After the fall of Delhi, the taking of Cawnpur, and the relief of Lucknow, the Mutiny was effectually but not entirely crushed. The Begam of Oudh, Nawab of Bareilly, and Nana Sahib, had joined the mutineers, who, beyond doubt, received the sympathy of the population. The campaign in Oudh, under Sir Colin Campbell (afterwards Lord Clyde), lasted till January, 1859. Valuable assistance was given by the Nepal State, whence was sent a body of Ghurkas, under Sir Jhang Bahadur. Every fort and town rapidly fell into the British hands, and this campaign was closed in January, 1859. In Central India another campaign was conducted, by Sir Hugh Rose, with an army from Bombay. He attacked and defeated the Ranee of Jhansi and Tantia Topee, both formidable antagonists. The Ranee was killed at the fortress of Gwalior, fighting at the head of her troops, in June, 1858, and Tantia Topee, after being driven from one part to the other of Central India, was betrayed by one of his followers, and captured in April, 1859. The Mutiny then terminated, but it led to the immediate transfer of the authority and possessions of the East India Company to the English crown. The Governor-General received the additional title of Viceroy; the Board of Control was abolished, the India Council took its place, and the existing judicial and general administration of the empire was established.

The town of Chaprauli, five miles from Meerut city, has a population of 6,115, chiefly Hindus. It stands on a raised site, the ruins of an ancient city. The *Saraogi bunyas* muster very strong, and possess a very handsome temple. The town was founded by the Jats in the beginning of the eighth century.

The ancient town of Hapur, eighteen miles south of Meerut, was founded in 983 A.D., by Hardatta, a Hapur Dor chieftain. The name was originally Haripur. It contains a population of 15,000, equally divided between Muhammadans and Hindus, and is situated on the Meerut and Bulandshahr road, amidst beautiful groves of trees. The French general, Perron, in the Mahratta service under Sindhia, granted *jagirs* of land in the neighbourhood to old soldiers disabled from further duty. The country around is well adapted for horse-breeding, and the headquarters of the Hapur government stud is here.

In 1857 Hapur was threatened by the mutineers, under Walidad Khan of Malagarh, but they were attacked by the loyal Jats of Bhatona, and forced to retreat.

Garmuktesar, a town on the right bank of the Ganges, twenty-six miles east of Meerut and about thirty miles south of Hastinapur, stands on a high cliff four miles below the junction of the Ganges with the Burh-ganga. It is a place of great sanctity with the Hindus, and large numbers of Brahmans reside there. The town derives its name from a very large temple of Mukteswara Mahadeo. This temple has four separate shrines and three others, dedicated to the goddess Ganga; they are beautiful buildings of white marble. In one there is a sacred well, the water in which the Hindus believe has the efficacy of washing away sin. About a quarter of a million of pilgrims assemble here at a religious fair, held on the day of the full moon in the month of *Kartik*—November—double that number every sixth and twelfth year, and much greater numbers still every fortieth year. In addition there are smaller fairs, held on the *Somwati amawas* during the full moon in *Baisakh*—April—and also when certain planets are in conjunction with certain points of the Zodiac.

Garmuktesar is a very ancient town, frequently referred to in the *Bhagavat Puran* and in the *Mahabharat*, where it is described as a *muhalla* (or ward) of Hastinapur. It contains a very old fort, now used as a *tahsil*, and is mentioned by the Persian historians as a large garrison town. Near the sacred well there are about a hundred *Sati* pillars, indicating the spots where wives up to recent times were burnt on the funeral pyres of their deceased husbands. The present population is about 8,000, of whom about 6,000 are Hindus and 2,000 Musalmans. The houses are well built of burnt brick. There are four large *sarais* for travellers, and good bazaars. A ferry in the rains, and a bridge of boats during the rest of the year, connect the Meerut and

Muradabad roads. Previous to the clearing away of the jungle for agricultural purposes the banks of the Ganges here were much infested with tigers.

Twenty-two miles north-east of Meerut are the ruins of the ancient city of Hastinapur, lying on the bank of the Burhganga, or old bed of the Ganges. The ruins consist of a number of shapeless *kheras*, or mounds of bricks. Hastinapur was the capital of the great Pandava kingdom and one of the earliest Aryan settlements outside of the Punjab. It was the residence of the Children of the Moon, the Lunar princes of the house of Bharat, whose deeds are commemorated in the great national epic, the *Mahabharat*. After the termination of the war which forms the principal subject of that poem, Hastinapur continued for some time to be the capital of the descendants of Parikshit, but owing to the inroads of the Ganges they ultimately removed to Kausambi, supposed to be Kosim, on the Jumna, near Allahabad.

The *Mahabharat* is an epic poem of 220,000 lines, collected about B.C. 250, in eighteen large volumes: it describes events which occurred about 1,500 years before Christ. *Mahabharat* literally means the great war of Bharat, the leader of the Aryans, who is said to have conquered all India, leaving a name so famous that the land is even now called Bharata-Varsha. The work is written in the Sanskrit language, and it is the most ancient Hindu record, containing their earliest traditions. The stories are chiefly mythical, and profess to relate the history of the Lunar race, or *Chandravansa*, the second of the two tribes into which the Aryans of India were divided before the establishment of castes; the other, the Solar race, or *Suryavansa*, reigned in Oudh and was more celebrated. The *Mahabharat* tells of the long feud between the Kauravas and the Pandavas, the rival kinsmen of the royal house of Hastinapur, who were descended through Bharat from Kuru, the ancestor of one branch of the Lunar race. It records the valorous deeds performed by Hindu heroes in this district and the Punjab. Bharat was the founder of the kingdom of Bharat, in the *Doab* between the Ganges and Jumna. His son Hastin built Hastinapur, or the Elephant City. The families of Kauravas and Pandavas had long been jealous of each other; and, finally, after a series of curious and interesting events minutely described in the *Mahabharat*, ended their differences in a great battle fought near Hastinapur, in which the Pandavas were victorious. The account of the struggle for the kingdom of Hastinapur occupies about 50,000 lines;

the remainder consists of legends of the Aryan settlement, theological discourses, and philosophic disquisitions, principally intended to teach the military caste its duties, the chief of which is proper reverence for the Brahmans.

The legends and folk-lore of the *Mahabharat* are household words in Hindustan, quoted as naturally as are the mythical histories of Greece and Rome, and the narratives of the Sacred Scriptures in the West. After many centuries the story of the great epic poem was spiritualised, and it affords inexhaustible texts for religious teaching.

A number of bards were probably employed in compiling this enormous bulk of matter. But the Brahmans assign the work to a single sage named Vyasa, or the Arranger, who, according to Hindu chronology, collected the inspired hymns nearly 5,000 years ago or 3000 B.C.

The description of the wars of the Kauravas and the Pandavas is somewhat similar to that of the war between Greece and Troy, as contained in Homer's *Iliad*. The *Mahabharat* is interesting to the student, as showing life and manners in the fifteenth century before Christ. It presents a picture of the pleasing simplicity which existed among the early Aryan colonists at the time when the Israelites were being delivered from Egyptian bondage and conducted by Moses to the Promised Land.

The *Ramayan*, which was compiled probably about B.C. 350, consists of 96,000 lines, in seven books. It illustrates a later period in the history of the Aryans in India, and depicts the higher state of civilisation they had reached after establishing themselves in Delhi, Oudh, and throughout Hindustan to the Dakkhan and Ceylon. This is the story of the Solar race (*Suryavansa*), and we may believe it to be founded on fact. The author, Valimiki, is represented as taking a part in the scenes. He probably records, with fantastic additions, the conquest of aboriginal tribes by Rama, the conqueror of Ceylon, the first true military hero. A later age upheld the Brahmans against the Buddhists, and established the *linga* worship throughout the Dakkhan. The heroine of the *Ramayan* is Sita, or the Field Furrow, to whom divine honour is paid in the Vedic hymns. She represents Aryan husbandry, which Rama defended against the attacks of the aboriginal inhabitants. The story is allegorical, and Rama, from being a deliverer and a hero, is eventually regarded as a god. The principal scenes are laid in Ajudhya, which was also the name of the capital, represented now by a village near Faizabad. Some of the more highly educated Hindus consider that the

Ramayan was written before the *Mahabharat*, that the scenes described in it are anterior to the wars of Bharat. For this belief a number of strong reasons are advanced.

The *Vedas* are supposed to be, if not the oldest book in the world, the oldest in the Aryan world. They were written possibly 4,000 years ago. "The Hymns of the *Rig-Veda*," observes Sir George Birdwood, "are the first and perfect expression of the sense of beauty and gladness awakened in the Aryan race by the charms and bounty of Nature ; and the gods of the *Vedas* are in their apparent origin no more than poetic epithets of space, the heavens, the firmament, sun and earth, day and night, twilight and dawn, wind and rain, storm and sunshine ; all ministering to the divine care of man, in the breathing air and radiant light, the fleeting moon and constant stars, the rising mists and falling dews, and the rivers which flow down from the hills through the fruitful plains, making with the flocks and herds, and woods and fields, one ceaseless voice of praise and adoration." Such is the remarkable book which the natives of India regard as the highest authority for their religion, morals, and philosophy. The meaning of the word *Veda* is knowing or knowledge, and it is commonly given to the four collections of hymns, known as the *Rig-Veda* (which is the only important collection), *Yojur-Veda*, *Sama-Veda*, and *Atharva-Veda* ; to each is attached a certain prose work, called *Brahmanas Aranyakas* and *Sutras*. The four *Vedas* form the *Shastras*, or Holy Scripture of the Hindus. They are regarded as most sacred, and are kept exclusively by the Brahmans, who allow no one else to read them. They have never been published.

The *Vedas* describe the Aryans on the march to India from their original home in Central Asia. The earliest hymns show the race as it was whilst still dwelling north of the Himalayas, and the later compositions show it settled on the banks of the Ganges. The onward progress and victories of the emigrants can be traced from place to place. Some high authorities consider that they crossed the Indus three thousand years before Christ, others two thousand years. It is generally admitted that the *Vedas* were compiled or reduced to writing fifteen centuries before Christ, or about a hundred years before the birth of Moses, and that the laws of Menu issued about two centuries later ; and these works betoken a civilisation of some standing.

Ajudhya was a great and prosperous city at the time of the incidents described in the *Ramayan* ; so was Hastinapur, when the tragedy of the *Mahabharat* was acting ; and these

events took place probably between one and two thousand years before Christ. Later on, all the circumstances connected with the life of Sakya Muni 623 to 523 B.C., describe a country with cities and palaces, possessing a very high state of civilisation; and these legends are so numerous and so harmonious that they may fairly be considered as rising to the dignity of history. The *Rig-Veda*, consisting of a thousand short lyrical poems and ten thousand verses, chiefly refers to the early Aryan settlements on the Indus and in the Thaneswar and Hastinapur districts. The Hindus ascribe the composition of the *Vedas* to a period about 3000 B.C. European authorities consider 2000 B.C., or 1500 B.C., as nearer the truth. The *Shastras* treat of divination, astronomy, natural philosophy, creation of the world, morality and piety, with prayers and hymns in praise of the Supreme Being. As these books are written in the Sanskrit language, they are now understood only by a few.

BEGAMABAD

Railway station is twelve miles from Meerut; the town was originally called Budhana, and lies on the grand trunk road, a short distance from the station. The population is about 3,000. It was founded by Nawab Zafar Ali in the seventeenth century, and was afterwards occupied by the Jats, from whom it passed into the hands of a lady of the Delhi royal family, who called the place Begamabad. There are the ruins of a large mosque built by Nawab Zafar Khan; also a fine temple built about eighty years ago by Ran Bala Bai, of Gwalior.

A few miles east of Begamabad is Khara Khanda, a very ancient town, mentioned in the *Mahabharat*, and Khara Khanda. said to have contained the horse and elephant stables of the Hastinapur Rajas, hence the name. It was flourishing in the reign of Humayun. Present population, 4,000.

At 325 miles from Lahore, and just before arriving at Muradnagar, the line recrosses the Ganges canal on an iron girder bridge of three 93 feet spans.

MURADNAGAR

Railway station is eight miles from Ghaziabad. The town contains a population of 5,000; it was founded about 1580 by Mirza Muhammad Murad, whose mausoleum still stands outside the walls. Muradnagar is surrounded by

a brick wall on three sides and a dense mango grove on the fourth. This was the scene of the last skirmish with the mutineers in the Meerut district, under the rebel *tahsildar*, who had taken up a strong position here. A force of 243 native cavalry and 80 infantry, under Major Stokes and Captain Craigie, was sent from Meerut on the 17th September, 1857, to capture the place, and disperse the rebels. The column on approaching the walls was fired at and two hundred horse made a sortie; they were charged by our cavalry, but turned and fled back to the fort, so closely followed up that the enemy had no time to shut the gate. Our troops entered and cut down a great number; the rest disappeared in the surrounding high cultivation, in which many were killed; but a number escaped, amongst them the *tahsildar*. The expedition was most successful, the rebels were either killed or driven across the river Hindun, and the road to Delhi was opened.

GHAZIABAD

Is a walled town, twenty-seven miles from Meerut on the grand trunk road, between Aligarh and Delhi, lying a short distance from the left bank of the Hindun river, which is navigable from here as far as the Jumna, about thirty miles, for small boats. It is chiefly notable as the station at which the Sindh, Punjab, and Delhi railway joins the East Indian railway. It contains 12,059 inhabitants, of whom 4,700 are Hindus.

The *sarais* are very curious, built of masonry with pointed arched fronts. The two lines of railway joining here have added to the importance of the town; numerous railway barracks and bungalows have been erected. Ghaziabad was founded in 1740 by Wazir-Ghazi-ud-din, son of Asaf Jah, and brother of Salabat Jang, ruler of the Dakkan. There are five mosques, and a fine Hindu temple, called Mandar Dudheswarnath. The legend goes that some few hundred years ago a Brahman passing by this spot saw a cow dig a small hole in the earth and allow her milk to flow voluntarily into the aperture. Such a wonderful circumstance could not pass unnoticed, so the pious Hindus immediately built a temple over the spot and dedicated it to *Dudheswarnath*, literally meaning the Lord of Milk. The name of the town was originally Ghazi-ud-din-nagar, but since the opening of the railway it has been called Ghaziabad. Here was fought the first battle between the Meerut relieving force and the mutineers in May, 1857.

The town of Dasna, a few miles from Ghaziabad, has a population of about 6,000, equally divided among Dasna. Musalmans and Hindus. It was founded close to the Ganges canal in the time of Mahmud of Ghazni by a Rajput named Raja Salarsi. The town was sacked in 1760 by Ahmad Shah Abdali, when he destroyed the fort, a very ancient building. Three large religious fairs are held here every year; one in honour of Shaikh Alladiya Makhdum Shah Wilayati during the *Muharram*, the others at the *mandar* Devi at two different periods during the year by the Hindus. At Masuri, in close vicinity to the town, there is a very large indigo factory and plantation, the property of a European gentleman.

After leaving Ghaziabad the railway recrosses the river Hindun and also the river Jumna before entering Delhi.

DELHI—SHAHDARA.

The town of Shahdara, about four miles from Delhi, is situated about a mile north of the Delhi-Shahdara railway station on the left bank of the Eastern Jumna canal. Population about 8,000, of which 5,600 are Hindus. This place was founded by Shah Jehan, and named Shah Dwara, or the Royal Gate. It was intended as an emporium for the supply of grain to the Imperial troops. Here the nobles of Delhi came out to meet the emperor on his return from a journey.

The district was destroyed by Surajmal Jat, of Bhartpur. The soldiers of Ahmad Shah Durani also plundered the town immediately before the battle of Panipat. The *dal* and sweetmeats of Shahdara are famous in Delhi and the surrounding country. There is a large trade in shoes and leather, and sugar refining is extensively carried on.

Four miles to the south of Shahdara railway station, on the left bank of the Jumna, is Patparganj, in the vicinity of which the "battle of Delhi" was fought and won in 1803, by Lord Lake against the Mahrattas, commanded by the French adventurer, Bourguien. The site of the battle is surrounded by a ditch. There is a monument on the spot to Colonel Sanguine and others who fell during the fight.

DELHI

Is situate on the western bank of the Jumna river in latitude $28^{\circ} 40'$, longitude $77^{\circ} 15'$. The origin of the city is lost in the obscurity of Hindu traditions. Under the name of Indraprastha Delhi is for the first time mentioned, but only in the

prehistorical pages of the ancient Hindu epic, the *Mahabharat*, where it is stated that the *Nagas*, or serpent worshippers, were driven out of the jungle of Khandavaprastha by the Pandavas, the five sons of Pandu, Raja of Hastinapur, who there built a fortress and called it Indraprastha. The modern Indrapat is considered to be the site of this fortress, which must have been built about 1,500 years before Christ. About two miles from the modern Delhi there is a mound called the "Old Fort," which tradition identifies with the fortress built by the Pandavas. The city of Hastinapur is still to be traced in a few mounds on the upper course of the Ganges; it was occupied by Rajputs. The Pandavas and Kauravas were rival kinsmen of the royal family of Hastinapur. The great war that took place between them is recorded in the *Mahabharat*: every Raja in India is said to have taken part in it. The scene of the contest was a plain, round a lake or tank, called Kuru-Kshetra, at Thanesar, between fifty and sixty miles from modern Delhi. The Pandavas were victorious, and having subdued all the Rajas, they summoned them to a great feast on horseflesh at Indraprastha. The *Aswamedha*, or Horse Feast, was regarded as an assertion of sovereignty over all India, and Indraprastha or Delhi was at this early period the recognised capital of the empire. The name Delhi, or Dillipur, was probably given by Raja Dilu, in the middle of the first century before Christ. But the earliest positive proof of the existence of Delhi is the famous iron pillar of Raja Dhava, set up in the third or fourth century after Christ, although tradition affirms that Anang Pal erected it in the eighth century. Hindu dominion, which had continued up to this time, was first assailed in A.D. 997 by Mahmud of Ghazni, who defeated the Raja of the Punjab and annexed his country. The next conqueror was Muhammad Ghorī, who, having driven the dynasty of Mahmud out of Ghazni, marched an army against the Raja of Delhi, in A.D. 1191, and took the city. The Hindu sovereignty then terminated. He kept his Court at Ghazni, and appointed Kutb-ud-din viceroy over the Punjab and Hindustan; he, after the death of Muhammad Ghorī, became sultan of Delhi. Kutb-ud-din was originally a slave, the first of the dynasty of the slave kings; he extended the Muhammadan dominions to the Brahmaputra river, conquering with ease the intervening country of Behar and Bengal. He built the Kutb Minar as his tower of triumph, the tallest tower in the world; it signalises the victory of Islam over the worshippers of idols in India. The dynasty of the Afghan slave kings lasted till 1288, when it

was subverted by Jelal-ud-din, a Ghilzai Afghan. The chief enemies of the sultans of Delhi after the death of Kutb-ud-din in 1210 were the Tartar hordes, called Mughals, who overran Asia and part of Europe in the thirteenth century, under Jenghiz Khan. They continued their invasions up to A.D. 1526, when Babar the Mughal overthrew the Afghan sultans at Delhi and founded the empire.

Ala-ud-din Ghilzai became sultan of Delhi about the year 1306 by the treacherous murder of his uncle, the reigning sultan. He took Chitor, the chief city of the Rajputs in Rajputana, and afterwards defeated the Hindu Rajas in the Dakkhan and the Southern Peninsula as far as Madras and Mysore. Ala-ud-din married a Hindu queen, the wife of the Rajput Raja of Guzerat, whom he captured, and her little daughter, who was soon afterwards brought to Delhi, he married to his son. Subsequently at the death of Ala-ud-din in 1316, the Hindus, having acquired much influence, made attempts to revolt, which were unsuccessful. Tughlak, the Turki governor of the Punjab, captured Delhi in 1321, and founded the dynasty of the Tughlak sultans. Tughlak would not, however, reside in Delhi, being doubtful of the Hindus; he built a fortress a short distance from the city, called Tughlakabad, which then became the capital. In his reign a terrible famine desolated the Punjab and a large part of Hindustan. Tughlak sought to escape the famine in Delhi, by removing the whole population to Deogiri in the Dakkhan, 700 miles away; but the people perished miserably on the road, and many of those who reached Deogiri died so rapidly that the remnant were ordered to return to Delhi. Tughlak's rule was troubled by rebellion and revolutions; Bengal revolted, the Rajas of the Dakkhan and the South withheld their tribute, and the Muhammadan army of the Dakkhan set up a sultan of their own. Tughlak died in 1350, and was succeeded by Firoz Shah, who submitted to the dismemberment of the empire. Ten years after his death, in 1398-99, Timur Shah invaded the Punjab and Hindustan; his invasion was accompanied by many horrors and by atrocious massacres. Four princes in succession reigned at Delhi in Timur's name, but they did nothing worthy of record. A descendant of this conqueror named Babar, 125 years afterwards, in 1526, invaded India, established the Mughal empire, having overthrown the Afghan Lodi dynasty, which had lasted for seventy years; and for two centuries afterwards the Mughal was regarded as the paramount power in India. Akbar, however, who began his reign in A.D. 1556, was the real founder of

the empire. He drove out the Afghans, restored order throughout Hindustan, and by reconciling Muhammadans and Hindus and maintaining the policy of equality of race and religion, he ensured the stability of the Mughal empire. His grandson, Shah Jehan, founded the present city of Delhi, which is still known to Muhammadans as Shah-Jehanabad, or the City of Shah Jehan. But this sultan never lived at Delhi; he made Agra his capital, and erected there the famous Taj Mahal. He built the palace at Delhi, and ordered the celebrated peacock throne to be constructed there. During the declining years of Shah Jehan's life, Aurangzeb, his third son, by means of treachery and deceit, disposed of his three brothers. He is said to have murdered his father, who was kept prisoner for some time at Agra; he reigned for nearly fifty years, and is one of the most celebrated of the Mughal emperors. For some years Aurangzeb resided at Delhi, which is described as merely a camp, having then only a few mud houses. The city itself consisted of one broad street, the *Chandni Chauk*, lined with shops and arcades; the wealthier inhabitants lived in another broad street without shops. There was a large square which separated the city from the palace, and in which the parades of troops, horses, camels, and elephants took place; wares of all sorts were exhibited for sale, mountebanks and jugglers performed, and astrologers calculated fortunate days or hours. In this plain the people assembled every morning to salaam the *Padshah*, as the Mughals termed their emperor. In the afternoons and evenings, fights between elephants, rams, and other animals took place for the amusement of the *Padshah* and his ladies. The reign of Aurangzeb was remarkable for the first appearance of the Mahrattas of the Dakkhan, who, under their leader, Sivaji, attacked the Mughal feudatory of Bijapur and the Viceroy of the Dakkhan at Poona; at a later period they extended their conquests to Delhi. Aurangzeb sought to entrap Sivaji, and succeeded in getting him to Court. But the cunning Mahratta perceived his designs, and with some difficulty escaped. Some time afterwards he renewed his depredations in the Dakkhan, and in 1674 was installed as Maharaja of the Konkan. Aurangzeb frequently attempted to compel the Rajput princes and the Hindus throughout his empire to become Muhammadan; but he weakened his power thereby, and when he died in 1707, he had lost the influence over the Hindus, which his predecessor, Akbar, had by a wise policy secured.

The most terrible invasion that Delhi had ever before or

has since been obliged to sue for peace by the Persian conqueror, Nadir Shah, who had reduced the city in triumph. A groundless rumour spread two days afterwards that Nadir Shah had been murdered. Persian sentries were murdered. Nadir Shah had only attempted to appease the tumult that a general massacre of the population. When the bloodshed ceased came extortion and plunder; rich and poor were robbed of all they possessed, and after remaining forty-eight days, Nadir Shah left the city, carrying with him treasures and property more than eight millions sterling in value. The celebrated peacock throne was taken away on this occasion. For thirty years after the city was devastated at different times by Afghan Duranis and Mahrattas. In 1788 the latter permanently occupied it, placing a garrison there, and in this condition Delhi was found by Lord Lake in 1803. He defeated the French general (Perron) of the Mahrattas within sight of the city walls, and placed on the throne Shah Alum, who was in Sindhia's hands, and retained only the title of king, the city for the first time coming under British protection. Nothing took place to disturb the peaceful condition of affairs that followed till the outbreak of the Mutiny in 1857, when the rebel sepoys were besieged in Delhi as already described.

The last of the great events which have occurred in and around the Mughal capital, took place on the 1st January, 1877, when Her Majesty the Queen Imperial Assemblage, 1877. was proclaimed in the presence of nearly all the Indian princes, *Kaiser-i-Hind*, Empress of India.

The Viceroy made his public entry into Delhi on the 23rd of December, 1876. The route taken by his procession was six miles long. All the native princes and chiefs on elephants with their retinues and troops marched with him. Amongst many strange and valuable objects were two pieces of cannon from Baroda, one of silver, the other of gold. The procession started from the railway station at Delhi, passed the Jama Masjid, through the famous Chandi Chauk, which many cavalcades of Hindu rulers and Mughal conquerors have traversed in ages gone by; thence out of the city by the Lahore gate, along the ridge, past the pillar of Asoka, and so to the camp of the Viceroy.

A large body of European and native troops had assembled, and every effort was made to produce such a magnificent and thoroughly Oriental demonstration of British power, as would impress the assembled princes and chiefs with the solemn grandeur of the Imperial Assemblage, in which they had been invited to take a conspicuous share.

The Viceroy, Lord Lytton, presided, and amidst a gorgeous display of might and arms and wealth unequalled by the barbaric pomp of the former rule, the proclamation was read by the herald to the assemblage of native princes, chiefs, and rulers, who were seated according to rank in a huge semi-circular canopied structure, in the centre of which was a splendid canopy where the Viceroy and the members of the government of India were seated. The Imperial Assemblage at Delhi on the 1st of January, 1877, was the acknowledgment by the whole of India of the British government as the paramount power: it is an event which must be ever one of the most memorable in history.

Most of the ruling princes and chiefs from every part of the empire attended, and many of those who for ages had been hereditary enemies, met outside the walls of Delhi on this occasion for the first time as friends. The English camp was laid out in long rows of tents forming wide streets, on the spot where an avenging army lay during the siege of Delhi twenty years before. The Hindu and Muhammadan princes had separate camps of their own, resplendent with the gorgeous patterns and brilliant colours of the *Shameenahs* in front of the huge tents, on the floors of which handsome carpets were laid, whilst the sides were hung with gold and silver embroidery and the roofs of some supported by silver poles. Each prince was attended by a retinue, with richly caparisoned elephants having *howdahs* of gold and silver; and by troops, whose officers and state officials displayed all the insignia of the sovereignty they possessed. Besides these, many Afghans were to be seen, and Beluchis, who had come with the Khan of Khelat. Altogether 63 ruling chiefs and 300 titular chiefs attended.

With the Viceroy were the Governors of Madras and Bombay, the Lieutenant-Governors of Bengal, North-west provinces and the Punjab, and the members of their Council, with the secretaries and all officials immediately connected with the different governments.

The Delhi district forms the centre of the division; it is bounded on the north by Karnal, on the east by the river Jumna, on the south by Gurgaon, and on the west by Rohtak. The Jumna divides it from the districts of Meerut and Bulandshahr, which are under the Lieutenant-Governor of the North-Western provinces. The headquarters of the administration are at Delhi, comprising a commissioner, deputy-commissioner, assistant-commissioners, and the usual judicial, medical, and police officials. The district is seventy-

five miles in length, and in width from fifteen to twenty-three miles.

The northern portions, where not irrigated by the Western Jumna canal, have the dry characteristics usual in the country beyond the Sutlej, but along the Jumna an alluvial margin ten miles in width marks the old bed of the river, which has gradually, in the course of time, receded eastward. About a mile above the city of Delhi an offshoot of the Mewat hills terminates near the river in a stony plain. This range enters the district from Gurgaon on the southern border, runs in a north-easterly direction nearly across it, and expands into a rocky table-land at an elevation of about five hundred feet above the lowlands; at its base it is three miles in breadth. Of two branches which diverge ten miles south of the city, one runs to the south-west, the other takes a northerly course as a narrow ridge of sandstone, and is finally lost in the valley of the Jumna on the west of Delhi. In the south-east of the district is a shallow sheet of water called the Najafgarh *Jhil* or lake, the area submerged amounting to about 27,000 acres. After the rains the water is drained off into the Jumna, and crops are sown, but with only partial success. The river Jumna loses a large quantity of its water before reaching Delhi by the two canals it fills; at Akhla, a short distance below the city, the Agra canal takes nearly the whole of the supply in the cold weather.

The history of the Delhi district is comprised in that of the city. When it fell into the hands of the English after Lord Lake's victories in 1803, a considerable portion of the country west of the Jumna was set apart for the maintenance of the royal family. A Resident and Chief Commissioner administered Muhammadan law in the king's name, and supervised the criminal jurisdiction. In 1832 these offices were abolished; the executive power was transferred to a Commissioner in correspondence with the North-Western provinces, and judicial functions were vested in the High Court of Agra. This arrangement continued till the Mutiny, when the entire district passed for a time into the hands of the rebels. In 1858, it was transferred to the newly-formed lieutenant-governorship of the Punjab. The territories of the insurgent Raja of Ballabgarh, executed for his share in the Mutiny, were added to the district, and the *Doab* villages known as the Eastern *Pargana* were attached to the North-Western provinces.

The population, spread over an area of 1,277 square miles, numbers over 643,500, of whom 483,330 are Hindus, and 149,830 Muhammadans, the remainder of various creeds

and nationalities; Sikhs are less than 1,000 in number. Of all the castes and tribes, the Jats are the most numerous. They possess the greater portion of the land north of Delhi, and are remarkable for their physique, industrious habits, and agricultural skill. The Brahmans rank next in importance as far as numbers are concerned; they are honest and industrious cultivators, sharing villages with the Jats. The *banyas*, or trading classes, about 40,000 souls, are scattered as shopkeepers throughout the country, and they form a large proportion of the inhabitants of Delhi. The other tribes are Ahirs, Rajputs, Pathans, and Sayyids.

The cultivated area comprises about 525,000 acres, of which 122,000 are irrigated. In the North-Western uplands, watered by the Jumna canal, cotton and sugar-cane, *joar*, *bajra*, and Indian corn, wheat, barley, and grain sown in the spring, tobacco and rice are produced. The yield per acre of rice averages 480lb.; cotton, 144lb.; sugar, 2,240lb.; wheat and other grains, 640lb. Land is held chiefly on the *bhaya*chara, or brotherhood tenancy. The largest holding of a cultivating proprietor is from 50 to 100 acres, and the smallest less than one acre. The trade and commerce of the district are confined almost entirely to Delhi city, where also manufactures are carried on, consisting mainly of jewellery and ornamental goods, the workmanship of which is very famous. These artistic articles consist of tiaras, aigrettes, and other ornaments for the head or the forehead; ear-rings and ear-chains and studs of the *seventi* (*chrysanthemum*) flower, nose-rings, necklaces of pearls and tablets of gold set with precious stones, strings of pearls, and turquoise, exquisitely enamelled at the back; armlets, bracelets, rings, and anklets, in pearl and gems. The paintings on ivory are the best and widest known of the works of art produced in Delhi; they are in the style of European miniatures, painted with a pen, not with a brush, usually oval in form, but occasionally oblong with the edges rounded. The ivory is cut into very thin plates, most carefully steamed and pressed, so that they may not curve, and finely polished. When finished the painting is protected by a very thick but clear description of glass said to be obtained from Aleppo. It is usually executed in colour very soft and rich, or in Indian ink displaying mere light and shade. Photographs are most faithfully copied on ivory. The gemmed jewellery of Delhi has lost some of its original vigour; it is, however, the finest in India, where the art extends from Kashmir to the Punjab, and from Rajputana to Central India.

Delhi city is the terminus of the Sindh, Punjab, and Delhi, East Indian and Rajputana railways ; it has a population of about 173,400, comprising 96,000 Hindus and 73,000 Muhammadans.

Delhi was a residence of the Hindu sovereigns up to the end of the eleventh century. They left monuments existing to this day, one of which is the bronze pillar in the square of the Kutb, placed there about A.D. 319, with the monarch's name, Raja Dhava. This is a solid shaft of mixed metal upwards of 16 inches in diameter, and about 36 feet in length, weighing more than 17 tons ; the total height above ground is 22 feet. An inscription in Sanskrit is cut on the western face of the shaft, commemorating the achievements of Raja Dhava, who is described as having "obtained with his own arm an undivided sovereignty on the earth for a long period." The letters are cut deep into the metal, and are called "the typical cuts inflicted on his enemies by his sword, writing his immortal fame."

The fort of Lalkot is to the east and north of the Kutb ground ; its ramparts can easily be traced on the south side, and on the western side are large masses of stone-work and fortifications. It was built by Anang Pal II. in A.D. 1060, of an irregular rounded oblong form $2\frac{1}{4}$ miles in circumference. Lalkot was the fort of the city of the last Hindu Raja, Pithora Rai, who was defeated and slain by Shahab-ud-din in A.D. 1193. Its position is eleven miles south of Delhi, on the road to Gurgaon. The fort of Rai Pithora was on the north-west angle of Lalkot ; the walls can be traced running to the north for half a mile, then to the south-east for one mile ; and lastly, to the west and north-west for three quarters of a mile, where they join the south-west angle of Lalkot. The object of these forts seems to have been to protect the Hindu city of Delhi from Musalman attacks.

The Kutb Minar, the highest and most beautiful pillar in the world, eleven miles south of Delhi, is supposed to have been begun by the Hindus, but it was completed in the reign of the emperor Shamsh-ud-din Altamash in A.D. 1220. The height is 238 feet, ascended by 379 steps of *kharra* stone. From the summit a magnificent view is obtained. The inscriptions describe the history of the *minar*, and relate also to the repairs that from time to time were made and completed. There are bells sculptured on the bands, indicating the work of Hindus, and by them used in idol worship, which Muhammadans abominate, but they have been allowed to remain. There is no doubt this fine pillar was completed by Muhammadans, whatever part the Hindus may have had in its

commencement. The tomb of Shamsh-ud-din Altamash lies at the north-west corner of the Kutb grounds, and is said to be the oldest authentic Muhammadan tomb in India.

Ferguson remarks: "When Kutb-ud-din wished to signalise his triumph over the idolaters, he, in 1206 A.D., employed the Hindus to erect a mosque for him in his recently acquired capital of Delhi. In the centre of the screen forming the mosque, he designed a great archway 22 feet span, 53 feet in height, and formed as a pointed arch of two sides of an equilateral spherical triangle. This was the usual form of Saracenic openings at Ghazni or Balkh in the beginning of the thirteenth century, but it was almost beyond the powers of the Hindus to construct it. They did so, however, and it still stands, though crippled; but all the courses are horizontal, like their own domes, except two long stones which form the open of the arch. In a very few years after this time the Muhammadan conquerors had taught the subject Hindus to build radiating arches, and every mosque and Muhammadan building from that time forward is built with arches formed as we form them; but, except a very few in the reign of the cosmopolite Akbar, no single Hindu building or temple, even down to the present time, has an arch in the sense in which we understand the word." There is an unfinished *minar* near the Kutb Minar, about twice its dimensions, raised to 75 feet in height. A modern *Dak* bungalow, for the use of travellers, is erected in the gateway of the entrance courtyard.

The fort or palace in Delhi was begun by the emperor Shah Jehan, in 1638; the circuit of its walls is $1\frac{1}{2}$ miles. There are two entrances, the Delhi and Calcutta gateways. The splendour of this palace, which since the Mutiny has almost disappeared, was very great in the time of Shah Jehan. There is still the Hall of Public Audience, the *Diwan A'am*, open on three sides; the throne, ten feet above the ground, supported on four pillars of white marble, the whole inlaid with mosaic work. The *Diwan Khas*, or Hall of Audience for the reception of the nobility, lies to the east of the *Diwan A'am*, a beautiful pavilion of white marble on marble pillars, richly ornamented with flowers of inlaid mosaic; in this hall was the famous peacock throne, so called from having figures of peacocks behind it, with tails expanded, inlaid with sapphires, rubies, emeralds, pearls, and other precious stones. It was six feet high, on gold feet, with body of gold, surmounted by a canopy of the same metal. Near the *Diwan Khas* is the pearl mosque, small, but beautifully finished, used by the ladies of the royal family. The royal baths for the emperor and ladies of the *zenana* are close by. Since the Mutiny of

1857 the palace has been converted in part into barracks for the European soldiers.

The Jama Masjid, the most famous mosque in India, was built by Shah Jehan at a cost of ten lacs of rupees. It is on a rocky eminence called the *Jujola Pahar*, about half-way between the Kashmir and Delhi gates, and close to the celebrated *Chandni Chauk*. There are three entrances of red sandstone, approached by magnificent flights of steps of the same material; the principal gateway is on the east. They all lead into a large quadrangle, in the centre of which is a marble reservoir of water. The mosque is on the west side, 200 feet in length and 120 broad, surmounted by three superb cupolas of white marble, and paved with white marble with a black border. The mosque is flanked by two minarets 130 feet high, of white marble and red sandstone; from the summits very extensive views are obtained.

There is another mosque called Kutb-ud-din's, commenced immediately after the capture of the city in 1193 by Kutb-ud-din, the viceroy of the sultan Shahab-ud-din, who attacked and took Delhi from the Hindus and turned it henceforth into a Musalman capital. This mosque consists of an outer and inner courtyard, with a handsome colonnade, the shafts of which formerly adorned Hindu temples; they are richly ornamented with idolatrous representations which the Muhammadans covered with plaster, portions of which have in the course of time fallen off, exposing the fine workmanship of Hindu artists. On the western façade are eleven arches, Muhammadan in design but completed by Hindu workmen, as is plainly indicated by the delicate lacework which covers the whole of the arcade.

The two Buddhistic monolith pillars, containing the edicts of Asoka, were both brought to the places where they now stand by Firoz Shah about A.D. 1380; the first from Topor or Tobra, at the foot of the Siwalik hills near Khizrabad on the Jumna, the other from Meerut. The first has remained erect, but the second was thrown down and broken into five pieces by an explosion of gunpowder in the beginning of the last century. It has lately been restored by the British government, and placed on the ridge where it formerly stood. The other pillar is on the top of a building in Firoz Shah's Kotila in Firozabad, near Delhi, now a ruined city. A large number of tombs of the emperors and monuments of various descriptions have great interest.

There are ten gates to Delhi in all, the circuit of the walls of the city is $5\frac{1}{2}$ miles, of the citadel and palace $1\frac{1}{2}$ miles. The church, *Kutcherry*, and other public buildings, stand near

the Kashmir and Kabul gates and the *Chandni Chauk*, or Street of Silver, celebrated in former days for the displays of Oriental splendour in every variety that passed through it at all times and seasons.

The canal which runs through the fort from the Jumna, commencing 120 miles above Delhi, is the work of Ali Mardan Khan, a Persian nobleman in the service of Shah Jehan. It formerly supplied water to the palace and the city, but the channel became choked through neglect. It was reopened by the British in 1820, amidst great rejoicings, for the water obtained from wells in Delhi, or from the river, is almost unfit for use, owing to the presence of nitre and carbonate of soda.

The *magar*, or snub-nosed alligator, which attacks both cattle and men, and the long-snouted alligator, the *gariyal*, which lives on fish, are found in the Jumna river; there is also to be found the fresh-water shark, a repulsive-looking fish, called *ganchi*, specimens of which have weighed over 100lb. The *masher* is caught in the Jumna. There is very good fishing at Okhla, seven miles distant, at the head of the Agra canal.

GURGAON,

Although under the Punjab government, is a station on the Rajputana railway, twenty miles south-west of Delhi, with a population of 4,000. According to ancient tradition Gurgaon derives its name from having been a rent-free gift of lands, made by the Pandava rulers of Indrapat (Delhi) to their *Gurus* or spiritual guides, and the fact is corroborated by the *Mahabharat*. The whole of the Delhi territory in which Gurgaon is situated is rich in historical and architectural relics and antiquities, well worthy notice of the student and the inquiring traveller. Indrapat formed one of the earliest settlements in Hindustan proper, of the invading and colonising Aryans in their onward progress eastward from the banks of the Sutlej and the Indus. Its subsequent records form part of the history of ancient India. It passed under successive Hindu and Muhammadan dynasties, until its very site was almost obliterated by the Mughal conqueror Humayun, who built a still existing, although ruinous, Muhammadan fortress on it, and called it *Dinpanah*, or the "Support of Religion." Here he met a sudden and violent death by falling accidentally from the *mandil*, or seven-storeyed palace, which he built within its walls, on the site and from the materials of an ancient Hindu temple. Humayun was buried

in its vicinity, and his lofty mausoleum forms a conspicuous landmark, visible for many miles round, surmounted by a superb dome of snow-white marble, looking like pearl.

British connection with the Gurgaon district commenced with the victorious advance of Lord Lake, in the autumn of 1803, from the then frontier cantonment of Anupshahr, in the Gangetic *Doab*. He defeated the Mahrattas at Patparganj, within sight of the walls of Delhi, where the aged and blinded emperor was their political puppet and prisoner. A great portion of the area comprised within the present district of Gurgaon, comprising the tracts known as the Badshahpur, Jharsa, and Firozpur Jhirka *Parganas*, were then held in *Jagir* or fief by the late Begam Sumru of Sirdhana, with whom our political relations commenced much about the same time.

Assuming charge of the territory, the British proceeded to settle and administer it on their own system. The first administrator appointed to Gurgaon was the Honourable Mr. Cavendish, whose memory is still revered by the people. His native wife, who was one of the Mughal princesses of Delhi, built a massive *sarai* or resting-place for travellers, and large tank, both named after her husband. They still exist, and are known in the locality under the corrupted appellation of the *sarai* and tank of *Ghammandi Sahib*, a form which can be easily accounted for by due regard to the *patois* of the Jat peasantry and their inability to pronounce English names. It is noteworthy that Gurgaon is the district where the late Lord Lawrence (whose name is still a household word as "*John Lallun Sahib*" among the Jats and Mewatis) served his first official apprenticeship. He built a house for himself—a small thatched bungalow or temporary dwelling of the olden time—on the site where now stands the substantial house of the deputy-commissioner or chief Civil officer of the district, large and modern of style. In later years Gurgaon came into public prominence in consequence of the vain appeals made to the Privy Council and to Parliament by the English heirs of the Dyce-Sombre family for the restoration of the *Parganas* enumerated above, which had been resumed by government on the Begam Sumru's death. A graveyard near the adjoining village of Jharsa, containing the tombs of several French and Italian officers who died in her service, gives some idea of the Begam's military strength and prominence, and of the kind of European adventurers by whom she was served and surrounded during the eventful latter days of the decline and fall of the Mughal empire.

The adjoining village of Georgegarh is said to have been a *gage d'amour* bestowed in the time of her tender relations with the Irish adventurer, George Thomas, whom she abandoned. He would have carved out and consolidated a kingdom for himself with his own sword and genius but for our timely intervention. He repaid the Begam's maltreatment and ingratitude by generously going to her aid, and effecting her release and restoration to power, when she was a helpless prisoner in the hands of her mutinous troops, undergoing the agonies of personal torture and indignity. Were these not sober matters of historical fact, they might well be taken for the fiction of wild romance.

The Civil station of Gurgaon is one of the prettiest and most compact in the province. The houses of the English residents are built round the public garden, and the locality is naturally verdant, grassy, and fertile, well wooded with both fruit and forest trees.

The ancient tank of the Pandava Gurus, near the village, is the scene of an annual religious gathering, largely frequented by the surrounding Jat peasantry, at which commercial profit and adventurous amours are combined with religious and devotional exercises.

The physical aspect of the district, which is fertile, rich, well cultivated, and populous, is agreeably diversified by the Vindhyan hills, which traverse it in the direction of Rajputana. They end in the ridge at Delhi. Remarkable is the number of solid masonry mosques, erected at intervals of from eight to twelve or fifteen miles, by one of the former Mughal emperors of Delhi, principally along the crest of these hills. Their geological formation would appear to be volcanic. They are supposed by the natives to contain vast mineral wealth unexplored, but the only perceptible evidences are the slate quarries near Rewari, and the talc found in the intermediate Delhi ridge, where it bisects the direct road *via* Basantpur and Talktatora.

The hot sulphuric springs of Sohna, the medicinal virtues of which have been both tested and avouched by English physicians, form a distinguishing feature of the district. So do the salt and saltpetre manufactories of Nuh and Farrukhnagar, where the saline matter is evaporated from the soil by the simple process of inundation and exposure to the solar rays. The springs of Sohna are frequented by rheumatic invalids and sufferers from skin and blood diseases and Delhi sores, from distant parts, who seem to derive benefit from bathing and drinking the waters. The baths are separated and arranged with due regard to the different castes and religious

prejudices of the people, and one has been specially constructed and set apart for the sole use of European visitors.

Sohna is a good-sized town, with a population of 7,400, 4,600 of whom are Hindus, and 2,800 Muhammadans; but like all those thrown off main lines of communication by change of routes, it has suffered commercially, and is decaying. During the Imperial régime it formed part of the *Jagir* grant of the *Khana zadas*, or hereditary slaves of the Imperial household, whose tombs and mosques dot the country round for some distance. The Buddhist relics and remains, discovered from time to time, establish its antiquity.

The Gurgaon district contains several large commercial towns, among the largest and oldest of which is Rewari. Rewari, on the borders of Rajputana, famous for its manufacture of brass, zinc, and mixed metal, domestic utensils, and *Hukahs*. From thence the new line of railway, *via* Hansi and Hissar and on to Firozpur, has been projected. Near Rewari there are excellent slate quarries in the Khol hills, which are penetrated by a singular natural pass, so narrow as to admit a single horseman or camel only. Rewari has a population of 24,000, 14,000 of which are Hindus, and 9,000 Muhammadans. Prior to the Mutiny of 1857 the district contained two feudatory native states—viz., Farrukhnagar and Dujana; the chief of the former lost his territory by rebellion. He was a connection of the Nawab Shamsh-ud-din Khan of Firozpur, in the Gurgaon district, who was hung in 1831 for the murder of Mr. William Fraser, the Commissioner of Delhi. Farrukhnagar is a walled town of considerable extent; in consequence of its salt manufacture it is connected with the Rajputana railway, by a branch line which strikes off at the junction of Garhi Harseru. The Dujana *Nawaby* still exists as a kind of ward's estate, administered by the Deputy Commissioner of Gurgaon, the heir being still a mere infant. The endeavour to educate and anglicise the late chief was a failure, and he fell an early victim to sensual excesses.

The Mewat hills and people form a notable portion of this district. The Mewatis appear to be an aboriginal tribe of savage and criminal instincts, of which they gave unmistakable proofs during the revolt of 1857 and 1858, when they professedly paid their debts by roasting troublesome money-lenders and bankers on fires fed by their own bankbooks and ledgers. The remains of hill fastnesses and retreats on the precipitous crests of the hills are indicative of the state of disorder and insecurity which preceded our rule, and the marauding tendencies of the people.

There is a considerable waterfall in the hills at Jhirka, near Firozpur, in the Mewat country.

Not the least remarkable portion of the district is the Mina robber settlement, in the town of Shahjahanpur. Minas. This neighbourhood appears to have been selected by the Minas in consequence of its being the centre of a small tract of land entirely surrounded by independent native states, which afford refuge and ready means of escape when pressed by the British police. These hereditary robbers are an aboriginal tribe, crossed and leavened by the Rajput element; their bold and successful annual depredations in Central India are matters of notoriety. They are doubtless fostered and protected by the minor chiefs and headmen of native states, who share the spoil. It appears strange that the splendid physique and animal courage of the Minas have not been utilised in frontier and border forces, where distinguishing qualities of this nature are a *sine quâ non*, as we have utilised and reclaimed the Mazbis.

The former Imperial route from Delhi to Agra crossed this district near the ancient, and now decayed and dilapidated, towns of Hodal, Palwal, and Kosi, which are noticeable as being closely connected with the legendary and mythical history of the Hindu god Krishna. Krishna. His incarnation is said to have occurred in the adjacent district of Mathra, and his amours with the milkmaids are said to have extended to the Gurgaon district.

HARIANA

Literally means "Green Land." As alleged by the Hindus, it originally received that appellation on the division of the Aryan conquests and the settlement of Aryavarttha. It is the name of a tract of country to the north-west of Delhi, now forming the Hissar and Rohtak districts. The Western Jumna canal flows through it and fertilises thousands of acres. At the break-up of the Mughal empire, the plains of Haryana were the scene of many battles and contests between Rajputs, Mahrattas, Bhattis, and Sikhs.

Mahim, the principal town in the twelfth century, was destroyed by Shahab-ud-din Ghori, but rebuilt in 1266. In 1718 the whole country was granted to a minister of the emperor Farrukhsiyar, who conveyed his rights to a Beluch chief, Faujdar Khan, upon whom the title of Nawab of Farrukhnagar was conferred in 1732. It remained in this family till 1762, when the Jat ruler of Bhartpur seized the territory; afterwards there was a reign of anarchy. Sikhs,

Afghans, Mahrattas, French, German, and Irish adventurers, all held sway for longer or shorter periods, until the conquests of Lord Lake placed the whole country under the British government. The people revolted during the Mutiny, and joined the surrounding wild tribes, led by the Nawabs of Farrukhnagar, Jhajjar, and Bahadurgarh, and the Bhatti chiefs of Sirsa and Hissar. They were defeated by forces from the Punjab, and their estates confiscated.

From 1795 to 1799 George Thomas held possession of Haryana and carved out an independent principality for himself, from which he derived an annual revenue of £200,000. Further details in regard to the career of this remarkable adventurer will be found under the head of Hansi.

Rohtak is forty-two miles north-west of Delhi, on the Hissar road. It contains a population of 15,620, Rohtak. 8,180 Hindus, and 6,928 Muhammadans. The ancient site was known as Khokrakot, about a mile north of the modern town, supposed to have been founded about 380 B.C., rebuilt in 1160 A.D. by Pithora Rai. During the stormy period at the close of the Mughal empire, Rohtak, like so many towns and places near Delhi, frequently changed its rulers. In 1824 it became the headquarters of a British district, and has remained so since ; it is now under the Punjab government.

Hansi is situated on the Western Jumna canal eighty miles west of Delhi, and has a population of 6,580 Hindus Hansi. and 5,480 Muhammadans. It is a very ancient city, as the ruins around testify, and is said to have been founded by Anang Pal Tuar, Raja of Delhi. George Thomas made it his headquarters in 1795. After the battle of Delhi in 1803, it was made a British cantonment garrisoned with local troops. In 1857 they mutinied, murdering all the Europeans they could seize, and joined the wild Mewat tribes in plundering the country.

George Thomas, whose name has been mentioned so often, is intimately connected with Hansi, which he made his capital. He was an Irishman, born at Rosscrea, in Tipperary. He landed at Madras in 1782 as quartermaster of a ship; he deserted, and remained with the Poligar chiefs of the Carnatic for some years. Little is known of his career until he is found in a post of honour at Delhi in 1787, in the service of the Begam Sumru. How he distinguished himself at the siege of Gokulgarh has been already noticed.

Thomas remained at Sardhana until 1792, when he was supplanted in the Begam's favour by Levassor, after which

he resigned his command and joined a Mahratta adventurer, named Appa Kandi Rao. Thomas so distinguished himself that he was presented with several *Parganas* in the neighbourhood of Ulwar as a reward for his bravery. The gift, however, was not so valuable as appeared on the surface, as the *Parganas* were inhabited by savage Mewatis, a war-like race living in fortified villages. Thomas was employed some time in subduing his new and refractory subjects, and some hard marching and fighting were necessary before even the semblance of order or submission was apparent, and they only lasted while his presence commanded fear.

After a time Thomas managed to collect a considerable force, well disciplined, one that could hold its own against any of the surrounding tribes; this gave him great influence with the adjoining states, and his aid and favour were eagerly sought. Many soldiers of fortune flocked to his standard, and in a few years his force amounted to two battalions of infantry, a park of field artillery, and a regiment of cavalry.

Jealousy at his quasi-independence was excited, and his old friend, the Begam Sumru, instigated by her husband Levassor (who was Thomas's bitter enemy), marched against him with the entire Sardhana force, but on the way a mutiny broke out, and the subsequent death of Levassor stopped the expedition.

Appa Kandi Rao, who had previously adopted Thomas as his son, twice attempted his life by hired assassins, but failed. He seems to have been of a noble and forgiving disposition, as although quite aware of the treachery around, he did not resent it, and was always ready to carry into effect with the utmost fidelity every order received from his superior. Thomas, at Georgegarh, near Jhajjar, where his son is buried, might be considered a Lord of the Marches: he had continually to repel the incursions of the Sikhs, in which he was so successful that the Mahratta commander granted him another *Jagir*, and put him in charge of the entire frontier of the present Meerut division. During this time the Begam Sumru was driven from Sardhana by her mutinous troops. Thomas, forgetting all he had suffered at her hands, with his usual generosity, assembled his troops and reinstated the Begam on her throne.

Appa Kandi Rao, weary of an incurable disease from which, he had long suffered, performed the *Samadh* by drowning himself in the holy waters of the Jumna. His nephew, Wavan Rao, succeeding, desired to deprive Thomas of his *Jagir*; on learning this Thomas raised more troops, strengthened his fort of Georgegarh, but at the same time

continued his operations against the Sikhs, who frequently made raids and were as often repulsed. They, however, returned time after time, plundering and pillaging, so that their incursions alarmed the English government in Calcutta, and a commission was deputed in 1784 by the Supreme Council to concert measures with Shah Alum to meet the common foe. After the death of Madhoji Sindhia, the Sikhs again crossed the Jumna in 1795, and drove the Mahratta garrison from Saharanpur; the fugitives took refuge in the fort of Jalalabad. George Thomas now appeared on the scene, relieved them, and afterwards put the Sikh garrison at Shamli to the sword. He afterwards defeated the Sikhs in four successive actions at Karnal. Whilst absent on an expedition against them, Wavan Rao attacked Georgegarh, but retreated upon hearing that Thomas was rapidly approaching; the latter in retaliation invaded and plundered the Bulandshahr district, held by a Kashmiri named Boli, who was supposed to have instigated Wavan Rao's treacherous attack. He afterwards defeated Bapu Sindhia in two successive actions near Saharanpur, and thus widened the breach with the Mahrattas. Thomas had now acquired a great reputation for bravery and daring, and had brought his troops to such a high state of discipline that his enemies considered it advisable to let him alone for the present. Unable, however, to raise sufficient revenue, and without means to pay the troops, he was obliged to levy contributions on Jeypur and the neighbouring Rajput states. Fully aware that his system of plunder could not continue long, he considered the best means of putting his affairs on a firmer basis. After sixteen years' residence in India his fortune was rather on the wane than in the ascendant. Thomas decided upon forming an independent kingdom, and as the district of Hariana (Green Land), over three thousand square miles in extent, seemed suitable for the purpose, he resolved upon its conquest; this was in 1798. Owing to the unsettled state of the times, this tract of country had acknowledged no authority for years. He was defeated in the first battle at Kanhori, but persevering he eventually succeeded, and the southern portion of the province was reduced to submission.

The Raja of Patiala stubbornly contested Thomas' advance in the north, but in a few months he had gained the object of his ambition, and had established his authority as far as the river Saraswati, his conquests including the large towns of Hansi, Hissar, Mahim, and Tubrana. Hansi, in the centre of the Hariana country, containing an old fort of the Pathans, was selected as the capital of the new kingdom, and its

walls and fortifications were repaired and strengthened. The fort of Hansi is celebrated in Indian history; it was considered one of the strongest in India. Over fifty thousand Musalmans lie buried in the surrounding plain, a testimony to the valour of the defenders in resisting the many armies that endeavoured to wrest this stronghold from the Hindus. Ala-ud-din Ghorî captured it in 1200, after an eighteen months' siege, with the loss of 20,000 men. Thomas established a mint, cannon foundry, factories for powder, muskets, matchlocks, and small arms at Hansi. His troops were most liberally dealt with, the soldiers well and regularly paid, pensions granted to the wounded, and allowances to the families of those killed in battle. It was Thomas' fixed intention, should an opportunity offer, to attempt the conquest of the Punjab, and plant the British standard at Attock on the Indus. He made overtures to the English authorities and offered his services, his territory, and his army for this purpose, but his proposals were not entertained. The annexation of the Punjab took place fifty years later at a great sacrifice of life and nearly five years of hard campaigning.

Thomas aided the Mahrattas in various expeditions against Jeypur, Udiপুর, and Bikanir, and by his great skill and bravery the joint forces were generally successful. During his absence in the Punjab with a view to attack Lahore, enemies took advantage to combine under Ambaji and General Perron, a Frenchman employed as the Mahratta commander in the *Doab*. After some delay Perron's force advanced against Thomas, consisting of ten battalions of infantry, six thousand horse, a body of Rohillas, and sixty pieces of heavy artillery. The town of Mahim and a new fort named Georgegarh (named after Thomas) near Jhajjar were invested. The adventurer received this intelligence when beyond the Sutlej, within four marches of Lahore; he rapidly retraced his steps by forced marches of thirty and forty miles daily, and harassed by the Sikh horse, who menaced his retreat. He attacked and signally defeated Perron in a battle fought near Bairi. Perron's whole force was routed with a loss of 4,000 men, 30 pieces of artillery, ammunition and baggage; Thomas only lost 700 men. Perron retired towards Saharanpur, and made every effort to collect reinforcements. Additional Mahratta levies were obtained, large numbers of Sikhs and Jats were quite willing to join him against Thomas, who had so long checked their plundering expeditions, and the ungrateful Begam Sumru also sent a contingent. Thirty thousand men and a train of one hundred and ten pieces of artillery now surrounded Thomas on all sides and cut off

supplies; treachery was also rife in his camp. Quite unable to cope with such an enormous army, he cut his way through the enemy and succeeded in reaching Hansi. Here Perron had also bought over some of the officers of the garrison whose families were in the hands of the Mahrattas. After a most heroic defence, Thomas was obliged to yield the fort, and with an escort of one battalion of sepoy, entered British territory in January, 1802. While on his way to Calcutta, he died on the 22nd August, in his forty-sixth year, and was buried in the English cemetery at Bahrampur.

Hissar, situated on the Western Jumna canal, 102 miles west of Delhi, is the principal town of the district. In the vicinity there is a large government farm, covering about 44,000 acres. Big game abound, and lions were found in the jungle so recently as 1830.

The family of the late celebrated Colonel Skinner, C.B., enjoy large estates in this district. The population of the city is estimated at 14,200, three-fourths Hindus and the remainder Muhammadans. The old town was founded in 1354 by the emperor Firoz Shah, who originally constructed the canal to supply the town and district; its extensive ruins may be seen to the south of the modern city. Tombs, *masjids*, temples, and mounds of bricks cover a large space, and show the past importance of the place.

The small state of Loharu adjoins the Hissar district, and has an area of 285 square miles, with an estimated population of 13,754. The state was conferred by the Raja of Ulwar on his minister Ahmad Buksh Khan for services rendered in certain negotiations with Lord Lake in 1806. The *Pargana* of Firozpur was also granted by Lord Lake on condition of loyalty and military service. The eldest son, Shamsh-ud-din Khan, who succeeded the founder of the house, was executed at Delhi in 1835, for implication in the murder of the British resident, Mr. Fraser, and the Firozpur *Pargana* was confiscated. The Loharu estate was given to the two brothers of Shamsh-ud-din, named Amin-ud-din Khan and Zia-ud-din Khan. These two chiefs were in Delhi during the siege in 1857, but, they alleged, under compulsion; after the capture of Delhi they were placed under surveillance. Upon their ultimate release their estates were restored. The present chief of Loharu, Ala-ud-din, was born in 1833, and was granted the title of Nawab in 1874 on condition of faithful allegiance to the British government.

Little is known of Sirsa until the time of Firoz Tughlak, when it was a place of importance called Sursuti. Sirsa. The town is built on the right bank of the Ghaggar,

which is usually dry for ten months in the year. The population is 12,290, consisting of Muhammadans, Hindus, and Sikhs. There is a considerable trade in grain and sugar.

The surrounding country is very barren, treeless and without vegetation excepting on the *Khadar*, the fertile tract fringing the Sutlej. On the south-west it marches with the sandy deserts of Bahawalpur and Bikanir.

The ancient city and fort of Sirsa, the ruins of which adjoin the present town, are said to be of great antiquity, and to have been founded thirteen centuries ago by Raja Saras. Sirsa was almost depopulated by the great famine of 1726. It became the headquarters of the marauding Bhattis; from the scattered forts, the ruins of which still exist, raids were made on the surrounding regions, and little or no attention was given to cultivation. In George Thomas's time the Bhattis could bring 20,000 men into the field. A stream of emigration has set in since the district was taken possession of by the British, chiefly of Sikhs, and the soil is being gradually tilled.

The modern town of Sirsa was founded in 1837, by Major Thoresby, Superintendent of Bhattiana, who wished to make it a centre of trade for the district, and in this he succeeded. The town occupies a square with a mud wall eight feet high, the streets running at right angles.

The district of Sirsa is famous for its fine breeds of cattle and camels; an annual fair is held, when there are, on an average, 150,000 live-stock for sale, and the number of people present is estimated at 50,000.

The forts of Sirsa, Bhatnair, Abor, and Bhatinda, situated at the angles of a figure nearly square, with a side about 50 miles long, were built each on the same plan and of the same dimensions, and thus they formed a "quadrilateral" in the path of any invader from the north-west. These forts have obtained considerable celebrity from their position on the direct route of invasion from Central Asia to India.

Bhatnair was captured by Mahmud of Ghazni in A.D. 1001, was attacked by Timur, and was sacked by Khetsi Kondahalt in 1527. In 1549 Mirza Kamaran, brother of the emperor Humayun, took the fort by assault, on which occasion Khetsi was slain with 5,000 Rajputs. It was afterwards frequently taken and retaken down to 1800, when it capitulated to the celebrated George Thomas. The other forts mentioned shared similar vicissitudes.

Ballabgarh, a town of 5,820 inhabitants, principally Hindus, lies twenty-one miles south of Delhi on the road to Muttra. There is a considerable trade in grain.

It contains a beautiful palace and a number of fine temples. The town and district were originally occupied by the Taga Brahmans, but were taken by a Jat chieftain in 1740. The title of Raja was conferred on this man's grandson, Ajit Singh, by the Nawab Najaf Khan; and the Raja's son, Bahadur Singh, was confirmed in his possessions by Lord Lake on the fall of Delhi in 1803. The last representative of the family, Raja Nahar Singh, rebelled in 1857, and was executed for his disloyalty. His estates were confiscated by the British government.

Jhajjar, thirty-five miles west of Delhi, has a population of 7,000 Hindus and 4,500 Muhammadans; it was formerly the capital of a native state of the same name, founded in 1193, during the first Muhammadan conquest. Nijabat Ali Khan, who was Nawab in 1796, with his two brothers, joined Sindhia, who extended their territory and conferred on them the titles of Nawab of Jhajjar, Bahadurgarh, and Patoudi. These titles were afterwards confirmed by Lord Lake. In 1857 the reigning Nawab Abdul Raham Khan of Jhajjar, as also his cousin of Bahadurgarh, revolted and joined the mutineers. They were captured and tried, and the Nawab of Jhajjar was condemned to death; his estates being confiscated to the British government. Extensive ruins surround the town, which show that it must have been a place of much greater importance at one time. A very fine description of pottery is manufactured here.

It may be noted that the petty Muhammadan states of Patoudi, Jhajjar, Loharu, and Dugarra, came into existence simultaneously with Lord Lake's advance on Delhi, and defeat and pursuit of the Mahrattas. The first grantees were ex-military chiefs and commanders in the Mahratta army, whom it was considered politic to buy out, and thus weaken the national cause. The same policy was successful in the case of the two brothers named Skinner, who likewise held high military commands in the Mahratta army. They were induced to desert and join the British. Of these James Skinner rose by good and approved service to high and distinguished military rank. All were rewarded with valuable landed estates as the price of their secession from the Mahratta cause. This is the authentic political history of the origin of the above native states and the estates of the Skinner family in the Haryana and Bulandsahar districts.

GLOSSARY.

A

- Ab—Water.
 Abasin—Father of Rivers ; one of the names of the Indus.
 Ab-i-gum—Lost water.
 Abri — Variegated stone from Kabul.
 Ain—Code.
 Ain-i-Akbari—Code of Akbar.
 Akalis—Sikh warrior-priests.
 Akildama—Desecrated, polluted.
 Amawas—The day of the new moon.
 Amir—A nobleman ; chief.
 Attar—Perfume ; essence.
 Avatar—An incarnation ; one who is incarnate.
 Ayah—A maid ; a nurse.

B

- Babul—Acacia arabica.
 Badgeer — A kind of ventilator used in Sindh.
 Baggar—A kind of grass.
 Bahan—Populus euphratica.
 Bajra—Coarse Indian corn.
 Bandar—Harbour.
 Bandh—Breakwater, embankment.
 Banya—A Hindu trader or shop-keeper.

- Bara Bazaar—Big or chief market.
 Baradari—A summer-house having twelve towers.
 Basti—A small town ; village.
 Begam—Queen ; Empress.
 Beh—An edible root.
 Bir—Zizphus jujuba.
 Bungalow—House in which Europeans dwell.
 Bunj—Tower.

C

- Chaliho—A hot summer wind blowing from the middle of June to the end of August.
 Chanburji—A house containing four towers.
 Chaniah—A kind of soft clay.
 Charpoy—Cot.
 Chattie—An earthen jar to contain water.
 Chaudari—The headman of a village or trade.
 Chautriyat—The fourth part ; a tax of one quarter on the produce of the land.
 Chelri—A reddish fish found in the Indus.
 Chinkara—Ravine deer.
 Chiragh—Lamps.

Chiraghon-ka-mela—Fair or feast of lamps.

Chua—Rat.

Chua Shah—Children dedicated to Shah Doulah go by the name of Chua Shah.

D

Dai—Nurse.

Dak—Post.

Dalal—Broker.

Dari—Striped cotton cloth.

Darwaza—Door; gate.

Daswan Padsha-ki-granth—Holy book of the tenth Guru.

Daswan—Truth.

Dera—Hermitage; tent or encampment.

Devi Ban—Forest of the goddess.

Devi—Goddess.

Devi Kund—Well or tank of the goddess.

Dhandhs—Lakes.

Dharmasala—Inn; resting-place.

Diwan—Chief.

Diwan-i-am—Hall of audience.

Doab—Land between two rivers.

Dooly—A description of sedan-chair.

Dudheswarnath—Lord of milk.

Dudh—Milk.

Durbar—Court.

Durgah—Court.

Dundhi—A small boat.

F

Firman—Charter.

G

Gandan—A long bony fish found in the Indus.

Ganja—Bald.

Garh—Fort; a fortified place.

Garra—A coarse cloth.

Ghariyal—Alligator.

Ghat—A bathing-place.

Ghazi—A warrior; a brave man.

Ghi—Clarified butter.

Golundaz—Gunner.

Granth—The Sacred Scriptures of the Sikhs.

Gurkhar—Wild ass.

Guru—A spiritual guide of the Hindus.

H

Han Khan—A species of flat-headed lizard.

Hasli—Necklet.

Hastinapur—City of the elephant.

Hastin—Elephant.

Haweli—Building.

I

Idgah—A place of worship on a particular day of a Muhammadan feast.

Ihtimam-ul-mulk—Guardian of the country.

Islam—Muhammadanism.

J

Jagir—Tenure of land held under government on certain conditions.

Jehan—World.

Jhali—Floods.

Jhampti—State barges of the Amirs of Sindh.

Jhao—T. orientalis.

Jhula—A swing.

Joar—Maize, or Indian corn.
 Jogi—A Hindu mendicant; an ascetic.
 Johar—A Hindu religious rite of killing, burying, or drowning one's own self alive.

K

Kafila—A caravan.
 Kafir—An infidel.
 Kala—Black.
 Kala nag—Black cobra.
 Kamarbandh—A girdle; a waist-band.
 Kanch—Raw glass.
 Kandi—*Prosopis spicigera*.
 Karora—A swing.
 Kauntal—A ferry-boat.
 Kau—Wild olive.
 Khajawah—Camel saddle.
 Khalif—Vicar; a title borne by the khalifs of Baghdad.
 Khalsa—Liberated, applied to the Sikh army.
 Khan—Chief.
 Khangah—Court.
 Khapir—Scytal byzontina.
 Khariz—A tent made of camel's hair.
 Khoja—An eunuch.
 Khoji—A detective.
 Khwaja—A merchant.
 Kila—Fort.
 Kirar—*Capparis aphylla*.
 Kos—Two miles.
 Kot—A fort.

L

Lac—100,000 rupees, equal to £10,000.

Lai—*T. indica*.
 Lal—Red.
 Langur—Ape.
 Lanka—Island.
 Lohar—Blacksmith.
 Lorhi—Edible grain.
 Lota—A small pot of brass.
 Ludhra—Otter. Lutra Nair—Beaver.
 Lunggis—Embroidered scarves.

M

Magar—Crocodiles.
 Magar Talao—Crocodile tank.
 Magh—Part of January and February.
 Mahajan—Shopkeeper; merchant.
 Mahal—Palace.
 Maharaja—King, or the great king.
 Maki—Honey.
 Mandar, or Mandil—Stone Temple.
 Manka—Ring.
 Masak—Inflated hides; waterskins.
 Masjid—Muhammadan place of worship.
 Miani—A fishing village.
 Mila—Fair; a great gathering of people.
 Minar—Spine.
 Moosh—Mouse.
 Mubarak—Blessed; auspicious.
 Mubarak Haweli—Auspicious building.
 Muhalla—Quarter.
 Muhana—Fisherman.

N

Nagar—City.
 Nag—Snake.
 Narra or Naga—Serpent.

Narwana—Nonentity, the chief teaching of Buddha.

Naugaza—Muhammadan warriors killed in battle ; literally nine-yarders, nine yards in stature.

Naulakha—Costing nine lacs.

Nawab—Viceroy ; deputy.

Nim—Milia azadirachta ; half.

Nissa—Woman.

Nur—Light.

Nur Jehan—Light of the World.

Nur Mahal—Light of the Seraglio.

P

Padshah—King.

Pala—A kind of fish.

Pandits—Learned men.

Pashm—Wool.

Pashmina—Woollen.

Pat—Desert.

Pharo—Hog deer.

Pipal—Ficus religiosa.

Pir—A Muhammadan saint.

Puggies—Trackers or detectives.

Puranas—Hindu Scriptures.

Q

Qabr—Grave.

R

Rais—Chief inhabitant.

Raja-i-Rajagan—King of kings.

Raja—King.

Raj—Kingdom.

Rishis—Hindu saints.

Rozah—Tomb.

S

Safa—Turban.

Safaid—White.

Sahib—Sir or master ; a title of reverence.

Salaam—Salutation *à la mode militaire*.

Samadh—Tomb of a jogi, particularly where Hindus from religious motives submit to be buried alive.

Saman Burj—A tower of equal measurement.

Sambhar—A species of deer.

Sanad—Charter.

Sarab—Mirage.

Sarai—Inn ; resting-place.

Sardar—Chieftain.

Sarindah, or Saringhi—Fiddle.

Sati—A woman who burns herself on her husband's funeral pyre.

Sayyid—Lord, a title borne by the descendants of Ali, son-in-law of Muhammad, the Arabian prophet.

Shahid—Martyr.

Shah—King.

Shaid ganj—Place of martyrdom.

Shikargah—A hunting-place.

Shikarpuri—Inhabitant of Shikarpur.

Sir-i-ab—Source of the water.

Sirja—Black.

Sonahri—Golden.

Sonahri Masjid—Golden mosque.

Sona—Gold.

Sona Lanka—Golden island.

Subah—Province.

Sudder Bazaar—Chief market in a city.

Suk—A blasting hot wind.

Sultan—King.

Surahis—Goblets ; vessels to contain water.

Suraj—Sun.

Suraj Kand—Tank of the sun.

Susi—Striped cloth.

T

Tali—Dalbergia sissu.

Taluka—Province.

Thakur—Lord ; idol.

Thakurdwara—Temple of the lord
or idol.

Thana—Police station.

Tibah—Mound.

Tilur—Ubara.

V

Vedas—The Hindu Sacred Scrip-
tures.

W

War—Hair.

War Mubarak—Sacred or blessed
hair.

Z

Zamindar—Farmer ; landed pro-
prietor.

Zeb—Ornament.

Zeb-ul-Nissa—Ornament or Glory
of the Women.

Zenana—Seraglio ; harem.



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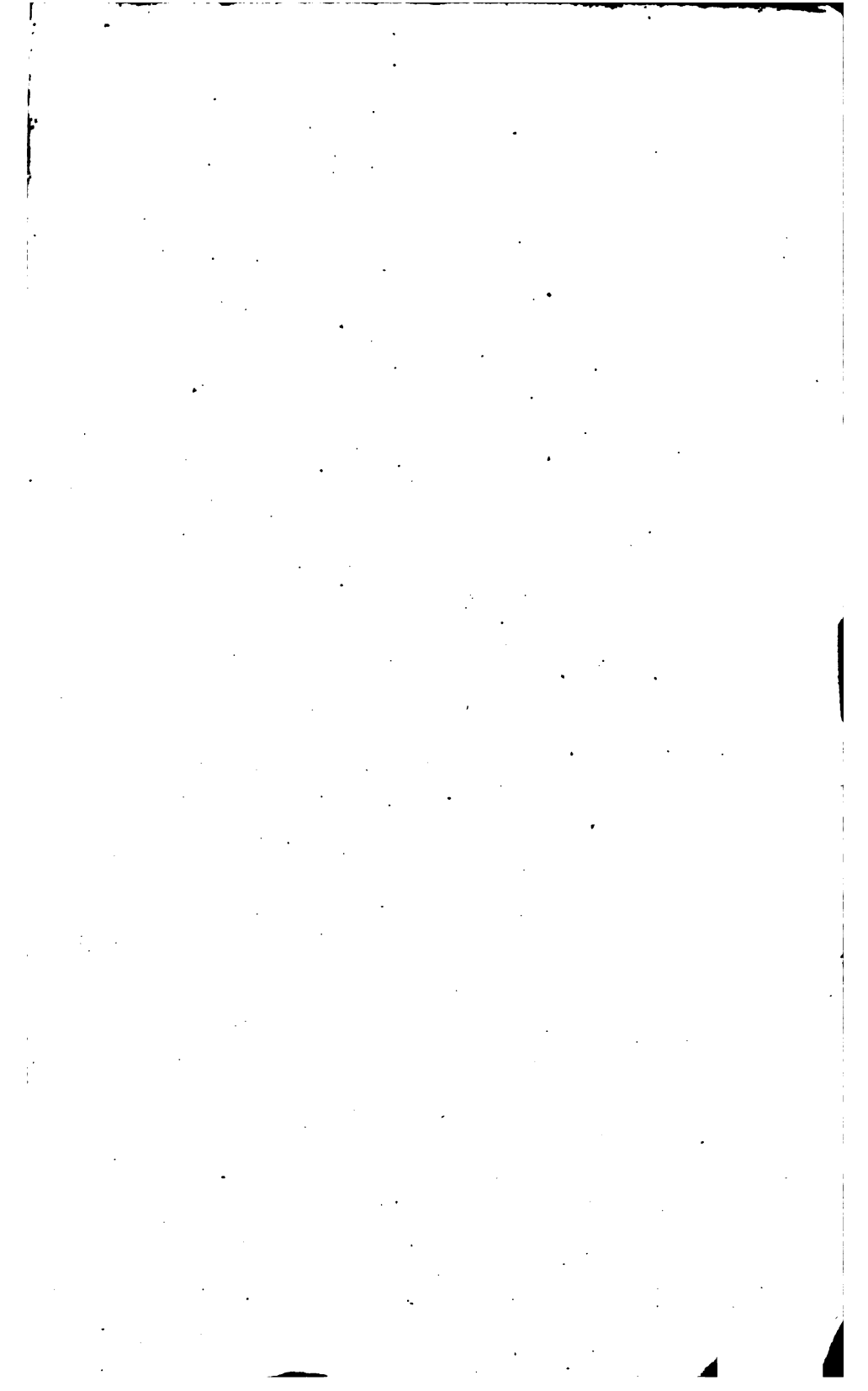
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